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Foreign Mission Journal

“GO YE INTO ALL THE WORLD, AND PREACH
THE GOSPEL TO EVERY CREATURE.”

THE MISSION JOURNAL

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The Mission Journal.

VOL. XLVI.

DECEMBER, 1895.

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Foreign Department.

A HASTY GLANCE.

Take first a hasty glance at the pages of the Foreign Department. "The Recent Onslaught Against Missions" was written because of the many self-appointed critics of the greatest of modern movements; "Why Not Let Go," we believe emphasizes a needed side of the truth; "A Strategic Move" suggests a general need; "A Marvellous Bit of History" presents a very significant missionary fact; "Curse Ye Meroz" is right out of the Scriptures; "Feathers for Missionary Arrows" are truths put briefly. The personals about "Our Missionaries" all will enjoy, as also the paragraphs which follow. "The Inspiration of a Fact" will give you some ammunition for missionary sermons; "A Glance Over the Field" we trust will prove instructive; "A Great Day in Italy" by Dr. Eager. Above all read the missionaries' letters fresh from the field.

THE RECENT ONSLAUGHT AGAINST MISSIONS.

In view of the recent massacre of a few missionaries in China, some leading secular papers have arraigned the whole missionary enterprise. "Why waste more precious lives in the vain attempt to evangelize the heathen?" we are asked. "Why throw away more treasure? Why prosecute an enterprise which is a constant source of irritation among the heathen and so scant of results?" These are some of the questions which are asked and which find echo in many quarters.

Men who ask them advertise their own ignorance of the results of missions, and of the spirit of missionaries, and of Christianity. Why the very origin of Christianity was in "throwing away" one life for the sake of other lives. And as to "treasure," Christianity values highest of all the spiritual in man, which missions are designed to redeem. The critics are those who can see "treasure" only in gold that glitters, or merchandise that can be weighed.

With them the question of value is a question solely of yardsticks, and scales, and mathematics. Like Judas, they have no faculty to perceive the "value" of Mary's act when she "wasted" a box of precious ointment on the head of Jesus. Hannington said as he entered the jungles of Africa, "I expect to be murdered, but what is one little life compared with the salvation of these people; I shall rejoice to be used by the Master to cut the road even a little way for the coming of his chariot into African jungles." The highest economics are involved in the act which lays down one life for the spiritual redemption of other lives. The "wasted" lives of missionaries, whose graves everywhere rise from the sod in African solitudes, are bearing fruit to-day not only in the progress of Christianity, but in the new material and commercial activity of the "Dark Continent."

This revival of opposition to missions is nothing more than an outcropping of the world-spirit which fails to grasp the essential nature of Christianity. "If they have persecuted me they will also persecute you," said Jesus to the disciples. The world's antagonism was the proof of their nearness to Him in life and spirit. If we were casting about for the strongest vindication of missions in the attitude of those who have observed their workings, we would simply cite the arguments used by the recent critics against the whole enterprise. The opposition of the world-spirit is the index which points to a motive which, in Christlikeness, is far above the world.

Just as a miser sees no good in a hospital; just as a gambler sees no good in a church; and we might almost say, just as a cow sees no beauty in a painting, so the average worldling sees no good in missions. The devil's pet method of antagonizing the Kingdom of God just now is through the critics of missions. It is because he realizes as never before that his own Kingdom is imperilled. Such men as Gladstone, and even Darwin, as well as thousands of the best and wisest who have seen the success of missions, bear strong testimony in their favor. As we remarked before, he who opposes missions on the ground that they have not been successful, advertizes his own ignorance of the great events which have been taking place during the last hundred years.

WHY NOT "LET GO?"

The following is the line of policy adopted by a certain Baptist paper:

"We hold that the Bible is the sufficient rule of faith and practice; we hold the doctrine of a spiritual church membership; we hold the independence of the local

church ; we stand for the maintenance of baptism and the Lord's supper as delivered by the Master ; and we hold the doctrine of separation of church and state."

All of which is admirable so far as it goes. But why not "let go" as well as "hold" these glorious doctrines. The trouble with us Baptists is we have an abnormally developed talent for "holding" the doctrines, in proportion to our talent for propagating them. The vital defect in the above outline of policy is that it contains no missionary clause. So far it is un-Baptistic and un-Biblical.

A STRATEGIC MOVE.

Rev. R. B. Garrett, D. D., in a letter to the *Texas Baptist Standard*, giving an account of the recent meeting of the Tennessee State Convention says :

"An important step was taken when the convention voted to appoint a committee on Systematic Benevolence, to meet at an early day and devise some plan by which the churches may contribute regularly and systematically to the various objects. This committee will meet next week in Nashville, and it is hoped that the great lack of system apparent in our work may be remedied."

This is a move needed quite generally among Baptists. A wise general gives special attention to the strengthening of weak places in his army until it is uniformly strong. The Baptist temptation is to be unsystematic. There is no central authority to impose methods. There are nearly as many methods as there are Baptists. How great then the need of earnest co-operation in improving our methods and systematizing our benevolent work.

A MARVELLOUS BIT OF HISTORY.

Once upon a time two ministers were seated side by side engaged in perusing together the pages of two very common-place looking letters, and engaged in animated conversation about the matters treated of by the writers. Apparently no special significance attached to such an ordinary event. But the results which have followed show conclusively that events are not to be estimated always by the attention they attract at the time of their occurrence.

One of the ministers was the famous Dr. Ryland, the friend of Wm. Carey. The other was Dr. Bogue, a Presbyterian pastor. The letters were from Carey and Thomas, missionaries in India. Dr. Ryland had brought them to read to his friend Dr. Bogue. The latter's heart was kindled into an intense flame of missionary zeal. He at once began an agitation which resulted in the organization of the historic London Missionary Society in 1795. At its recent centenary celebration, this Society's reports showed that in

the hundred years of its history it has raised and expended twenty-five millions of dollars on the foreign field. It has on its staff to-day, 196 male and 65 female missionaries. It has on its roll 1,476 native ordained pastors and 12,000 other native helpers. The churches of the Society in heathen lands have a membership of 94,192, with about a half-million native adherents. Khama, the celebrated Christian chief of an African tribe, was present at the celebration and bore strong testimony to the fine results of the Society's work, and thanked the missionaries for all they had done for his people. The Society took steps to send out 100 new missionaries in the near future. Besides the above the Society has established ten hospitals and treated nearly 100,000 patients.

Just think of it! This mighty stream of blessing has been flowing over the earth one hundred years, as the result of two letters! When you announce a missionary fact, or put in circulation a missionary journal or tract, you may be smiting the rock, from which, under God, an Amazon of spiritual blessing may flow over the earth.

CURSE YE MEROZ.

The following we clip from the *Missionary Review of the World*, which as usual, comes to us teeming with good things about missions. God's Kingdom will advance in the world. Faithful men and women will be found who will carry it on. But the unfaithful will do well to note the curse against Meroz.

Concerning those easy-going Christians who think that it lies entirely within their own good pleasure whether they will do anything for this work abroad, Herr Genähr says: "In the Book of Judges, fifth chapter, twenty-third verse, we find: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." In an old book we find the following questions and answers upon this verse:

"Who has commanded to curse Meroz? Answer: The angel of the Lord.

"What had Meroz done? Nothing.

"How? why, then, is Meroz cursed? Because she has done nothing.

"What should Meroz have done? Come to the help of the Lord.

"Could not the Lord, then, have succeeded without Meroz? The Lord did succeed without Meroz.

"Then has the Lord met with a loss thereby? No, but Meroz.

"Is Meroz, then, to be cursed therefor? Yes, and that bitterly.

"Is it right that a man should be cursed for having done nothing? Yes, when he should have done something.

"Who says that? The angel of the Lord; and the Lord himself says (Luke 12: 47): 'He that knew his Lord's will and did it not, shall be beaten with many stripes.'"

—In any church or individual heart, Bible Christianity begins where a self-centred Christian ends.

FEATHERS FOR MISSIONARY ARROWS.

—“God’s centre is everywhere, his circumference nowhere in making the uttermost parts of the earth his possession.”

—The greatest single force to keep a church from doctrinal aberrations is love of souls.—*Watchman*.

—No one has the Spirit of Christ in fullness, whose heart is less than twenty-five thousand miles in circumference.

—If we believe the Bible there is penitence and pardon for every soul in this world.—*McLaurin*.

—The church is an army whose duty it is to reduce every rebellious province on this globe to its rightful obedience.—*McLaurin*.

—The true aim in mission work is the planting of native churches and they that will be self-supporting and reproductive.—*Report of the Committee on Self-Support*.

—“One of the inevitable results of fellowship with Christ is a burden for the lost: and out of this burden the missionary and evangelical spirit is born.”—*Watchman*.

—The great need of the churches of to-day is not so much to “branch out” as it is to “reach up.” This recently uttered sentiment is true. For as soon as the churches “reach up” they at once begin to “branch out.”

—Power from on high is an absolute essential before there can be power here below. Christianity is a tree which grows with roots upwards and branches downward. The roots are in heaven, the fruits on earth.

—“It is a shame for Christians that they are often more familiar with the ‘acts’ of the social world than with the ‘Acts’ of the Apostles. The secret of many a spiritual shipwreck lies in a rejected Bible.”—*Watchman*.

—Is not the Holy Spirit for missions? He is God Himself engaged in the mighty work, He is the mighty power by which prayers made in this country produce an effect in China. To seek results in missions without regard to the Holy Spirit is not a due recognition of the source of power.—*Strong*.

—Think of the awful truth implied in the following words recently uttered by a high-minded Brahmin in India: “Oh, that the English had never set foot in India! Oh, that we had never seen a single European face! Oh, that we had never tasted the bitter sweets of your civilization, rather than it should make us a nation of drunkards and brutes.” What India needs is the Gospel of Christ.

OUR MISSIONARIES.

—The many friends of Dr. Geo. B. Taylor, will be glad to hear that he has about recovered from the accident of last summer.

—Miss L. C. Cabannis has resigned as missionary to Mexico. We are glad to report that her health is restored.

—Our sympathies are with Bro. and Sister L. N. Chappell, who have recently lost one of their little ones in North Carolina. The Spirit be with and comfort them.

—Parties writing to Bro. J. W. McCollum will please address him, 68 Shokunin Machi, Fukuoka, Japan. Many hearts burn more warmly for missions on account of his earnest words spoken while in the home land.

—Miss Sallie Hale has very generously offered the entire proceeds of her excellent book, “Mercedes” for the Foreign Mission work. Anyone who reads this book will get new ideas of Mexican life, socially and religiously.

—Rev. H. P. McCormick has sent a lot of tracts printed in Spanish to Atlanta, Ga., to be distributed among the Mexicans who attend the Exposition. This is an excellent idea, and will doubtless do good.

—Miss Anna Hartwell has removed from Canton, China, to the North China Mission. She will hereafter work in that mission. This is a good arrangement as her father, Dr. J. B. Hartwell, is there.

—Rev. Z. C. Taylor, of Bahia, Brazil, and Miss Laura G. Barton, of Tung Chow, China, were married at the Texas Convention, which recently met in Belton, Tex. The ceremony was performed by Secretary Willingham, assisted by Drs. R. C. Burleson and R. C. Buckner. The happy couple expect to sail at once for Brazil.

CHRISTMAS OFFERING FOR CHINA.

The Woman's Missionary Union are pressing the claims of China for their Christmas offering. They want to raise \$10,000 this year. Neat programmes are being issued and also collection envelopes. The letters contain this notice: “All desiring the conversion of *China to Christ* and willing to aid its accomplishment, are requested to enclose a penny, a nickel, or a dime for each year of age, and bring or send to the Missionary Society of the Church on Wednesday, January 8, 1896.” Miss Annie Armstrong, the Secretary of

the Woman's Missionary Union, will gladly furnish these programmes and envelopes to any sisters who will apply for them. Her address is No. 9 west Lexington street, Baltimore, Md. You can also get them through the officers of your State organization. We wish every sister would take up the refrain, "China for Christ," and make liberal gifts with earnest prayers that God will redeem that country to himself.

PARAGRAPHS.

COLTON'S MISSIONARY MAP.—This large map in colors, is the best of which we know. It gives the whole world, with the various prevailing religions, at a glance. It can be gotten from the Mission Rooms for \$12.25, which is at actual cost.

LEGACIES.—Several legacies have recently been received by the Board, and they have helped us much. How many of our people could help God's cause in this way if they would. If you cannot give while you live, leave something for God's cause when you die.

GIFTS.—Several packages of jewelry have been received for Foreign Missions. One Sister from Kentucky, sends a pretty diamond ring, Bro. Ginsburg, of Campos, Brazil, sends a package of rings, bracelets and other jewelry, which constitutes a free-will offering from his people for the work. Who cannot give something for this cause which is so dear to God, that He gave His Son for it.

HELP NOW.—Our receipts have been smaller this summer and fall than for two years past. Yet all concede that our people are in a more prosperous condition than they have been. Many are trying to pay old debts, and help home enterprises. Let us not forget the debt we owe for God's cause in foreign lands. We need help now. We hope soon to hear from very many brethren and churches.

THE INSPIRATION OF A FACT.

The *Churchman*, speaking only of those who are connected with the Episcopal missions, says: "The offerings in the mite boxes of the Indian women of South Dakota, during the past seven years, have averaged \$200 a year, or a total of \$1,400. This is a remarkable showing."

* * *

Rarotonga was once a cannibal island in the South Seas, where Christianity has made remarkable progress. The following item is suggestive:

The London Missionary Society has received \$30 from half as many boys of Rarotonga. They wrote with the money: "We want to help them because they have

done so much for us. We all went and picked coffee on our holiday afternoons, and dried and sold it, and so we got the money which we now give. We each give \$2 with our love."

* * *

While recently on a tour in China, among the missions of this empire, Mr. Baring-Gould was impressed by "the great influence of medical work, the heroism of the women, and the devotion of many of the converts."

* * *

The chiefs of Mengo, Africa, are becoming church builders. Each one is building a church and giving a garden for the benefit of the preachers and the uplifting of their people.—*Woman's Work for Woman.*

* * *

The records of a certain church in Massachusetts in 1805 were "enriched" by the addition of these words: "*Resolved*, That we will not allow any preacher the use of the pulpit to solicit money in support of missionaries." But very soon came along a pastor who brought that people to sound repentance, faith, and good works.

* * *

"It is a maxim of the military art," said Napoleon, "that the army which remains in its entrenchments is beaten." That is eminently true of the church. If it stands still it wastes. If it continues to stand still it forfeits its right to be called a church. The church is not a mutual admiration society, not merely a refuge into which the exposed may run for protection and safety; it is an army sent forth to subdue the world. * * * *

An example for the church we have in that old Prussian general who had but one word of advice in all the councils of war. When repulse came, and the question was "What next?" he always replied, "Forward!" When victory was gained, and the question arose, "What shall we do with it?" the same one word came, quick and imperative, "Forward!" So for the Christian church, before revival, in the midst of revival, always and unceasingly, "Forward, forward!"—*Independent.*

* * *

Mr. Hazen writes from South India: "Last year our women at their weekly prayer-meeting asked for 100 additions to the number in our station, and the Lord gave 200. Encouraged by that we have all taken hold and asked for 300 this year, and we have got them. We asked for fifteen souls in Manamadura village, and we have got them. Of their own accord and without any stimulus from us they have maintained a daily prayer-meeting here for three weeks from this ingathering."

* * *

The anti-opium movement in England goes steadily forward. Some of the foremost men and women in Britain are at the head of it, and the prayerful pertinacity which is behind it reminds us of the anti-slavery crusade under Wilberforce, which was met with the same carnal antagonism. The annual meetings of the society were held at Manchester, and were marked by unusual force and fire.

* * *

"A foreign missionary week which had 18 meetings, addressed by 13 different missionaries, representing China, India, Ceylon, Morocco, Lovedale, and the Congo, was held lately at the Wynd Church, Glasgow. The closing meeting was a missionary consecration service, at which 31 persons publicly yielded themselves for foreign service. Over 300 others pledged themselves to be helpers to foreign mission work, are formed into a missionary parliament, and are to circulate among themselves a dozen of the leading missionary monthlies."—*Regions Beyond.*

Miss Amanda M. Jefferson, of Paulhala, India, writes: "The work among the leper women has been more encouraging of late. At first they seemed to welcome my visits, then a change came, and they would not listen to my words. My entrance among them was a signal for one little woman to flourish her handless arms and cry out, 'We don't want your God! We don't want your Holy Spirit! We don't want your Jesus Christ! We have our own gods!' But I kept on trusting and praying, and again a change has come. A little group of eager faces await the hour of my arriving on Saturdays, and listen most attentively to the words about the sympathizing Saviour."

* * *

In one of the mission stations in China two shoemakers worked together. One of them was a superior workman, and the other a good exhorter. The first agreed to do the work in the shop, and let the other give up half his time to missionary toil, while he helped to sustain his family. One day's work a week from every one of the church members in America, estimating the wages at only one dollar per day, would amount to more than \$500,000,000 and support one million missionaries, which would be one for every thousand persons in foreign lands. American church members, however, give for missions less than an average of twenty-five cents *a year*.—*Rev. A. B. Simpson*.

* * *

Very remarkable accounts are coming to the English Church Missionary Society of the progress of the work throughout Uganda. The Spirit of God seems to have been poured out not only upon the missionaries but upon the native Christians in a wonderful manner, and 1,000 baptisms are reported within the past year. There are now 200 buildings used for public worship, and in connection with 85 out-stations there are 130 native evangelists engaged in Christian work. The following summary is given by Mr. Pilkington, who wrote on the twelfth of December last:—

"At the beginning of this year there were not, probably, more than twenty country churches (or reading-rooms or 'synagogues'); there are now not less than 200, of which the ten largest would contain 4,500 persons; the average capacity of all would be, perhaps, 150. In these there now assemble every Sunday not less than 20,000 souls to hear the gospel; on weekdays not less than 4,000 assemble (these numbers are exclusive of the capital). The first teachers paid by the Church Council were dismissed in April; there are now 131 of these teachers, occupying 85 stations, of whom just 20 are stationed outside Uganda proper, in Usoga and Uvuma, and may be regarded as more or less foreign missionaries."

* * *

The Rev. Dr. Griffith John writes to the Secretary of the Baptist Missionary Society a letter, in which he expresses great hopes of important results soon to follow the awakening of China by the recent war with Japan. The following extracts from his letter are quoted in *The Missions of the World* for June, 1895:

"We are, I confidently believe, on the eve of very marvellous developments in China. The old civilization is about to break up, and a new order of things is at our doors.

"Should it be my privilege to be at home in 1896, and able to declare the fact that the whole of China, not excepting Hunan, was really and truly open, and that the gates of Tibet were no longer shut, it would be intense gladness to me.

"This war is going to be a source of great blessing to China. It is an awful chastisement, but China needed it, and will be all the better for it.

"God is dealing with these nations in his own way, and I for one am looking to the future with boundless hope."

A GLANCE OVER THE FIELD.

Beginning with January it is our purpose to devote an occasional issue of the Foreign Department of THE MISSION JOURNAL to some one of our mission fields. In January our department will be devoted to China. We purpose to review China as a mission field in various ways, giving facts and encouragements, and presenting as fully as our space will admit the general missionary outlook in China. From time to time other fields will be taken up in the same way. It is hoped these issues of THE JOURNAL will prove helpful and stimulating to all our readers, and special to leaders of missionary concerts, of prayer and young people's societies. Now is the time to get up a club for THE JOURNAL.

* * *

The attention of the world is turned upon little Cuba. The Cuban struggle for independence is an instance of the chronic struggle against despotism which has marked the history of the past four hundred years. The spirit of freedom in its death grapple with oppression will go on until all the world is free politically. At bottom the two Spirits engaged in the Cuban struggle is that of Romanism on the one side and of Protestantism on the other. A famous modern writer has said that this is the irrepressible conflict of the age we live in. Of course the political freedom of Cuba would mean much for the cause of Christ in that Island.

* * *

Some of our leading secular papers are urging the next Congress to take steps for recognizing Cuba as an independent belligerent power. Whether this will be done or not remains to be seen. One thing is quite evident: the American people profoundly sympathize with Cuba in her heroic endeavor to break an oppressive yoke.

* * *

“At this writing the papers are full of rumors to the effect that Russia has concluded a treaty with China which places her practically in possession of all the facilities, commercial and military, which she has coveted so long. England would naturally regard such advances on the part of Russia with jealousy and alarm. Her interests in the far East are too great for her to view with unconcern any such arrangement between Russia and China.

* * *

Any change of government in foreign lands will powerfully affect mission work. In some of the islands of the sea in past years the work of Protestant missionaries has been overthrown

when the reins of government have been seized by a Catholic nation. The great peril in Madagascar is that the recent establishment of a French protectorate over the island will afford opportunity for Romish influences to undo the work of seventy years of missionary success. As *The Watchman* has recently suggested, the permanence of Protestant Christianity in the East depends largely upon English supremacy there.

* * *

The Armenians are engaged in rebellion once more in Turkey, and the Sultan's Mohammedan subjects, many of them are arrayed against the government. Russia and England are making accusations and calling names, and things are beginning to look serious. Russia has openly accused England of producing the present conditions in Turkey by her interference, &c. Russia has certainly adopted an aggressive and bold attitude of late. It is not now a question of whether there is probability of war, but whether or not the statesmen of Europe can prevent it.

A GREAT DAY IN ITALY.

BY JOHN H. EAGER.

The day is September 20th, and all Italy is in a ferment. From the Adriatic to the Mediterranean, from the Alps to the sunny plains of Sicily, cities, towns, and hamlets have been celebrating the Twenty-fifth anniversary of Rome's deliverance, the Silver Wedding of Rome and Italy. It is no exaggeration to say, that the eyes of the world are upon Italy to-day. No Italian can ever forget September 20, 1870. It is an event that will remain memorable in the annals of history for all time, because on that day the temporal power of the Pope became a thing of the past. The *non possimus* of Pius IX compelled the Italian army to make a break in the walls of Rome, and to take possession of the Eternal City by force.

"On to Rome" had been the motto of Italian patriots for many years, and only those who are intimate with modern Italian history can realize what these patriots suffered in order to accomplish their purpose. They were but the forerunners of the missionary and the evangelist—messengers of war preparing the way for the messengers of peace. A pope who had bound himself with the chains of infallibility, could not yield except to force, and unless this inevitable measure had been adopted, Rome would still be closed to the gospel, and the Inquisition would still be the last appeal of priest and pope. The world owes much to Italian patriots, and Italy deserves and greatly needs the deepest sympathy and the most fervent prayers of all Christian people. The great festival in Rome passed off with success and without serious disturbances of any kind. Hundreds of thousands of people marched through the streets, gathered in the parks and squares, crowded the hotels and coffee houses, and expressed their patriotic enthusiasm by frequent and prolonged cheers of: "*Long live the King, and Roma Intangibile*" (Rome not to be touched). In the midst of all this, one place remained dark, silent, and as gloomy as the tomb, the Vatican and St. Peter's. Every effort was made by the clerical party, especially by pathetic appeals

to the nations of the earth, to prevent this festival, but in vain. In spite of bitter and persistent opposition it was celebrated, and has now become a national festival, to be observed each year as such.

The most stirring event of the day was a discourse by Crispi, the Prime Minister, delivered in the presence of the royal family, the court, and a vast multitude. This speech is now the chief subject of comment in all the journals of Italy, and in many other parts of the world, especially those of the clerical party. It is a most important document, and is sure to have much influence in solving the Roman question, the *modus operandi* of the Italian Government and the Papacy. It declares the temporal power forever gone, on the ground that Christianity, divine in its nature, has no need of the cannon in order to exist. It admits that the Pope should be and is entirely free, subject only to God, in all his purely spiritual acts and functions, but it declares most emphatically that in all civil matters he and his must be subject to the laws of the land. It says plainly: "Religion is not, and ought not to be a function of the State. It comforts believers with the hope of an eternal future, it nourishes the spirit by faith, and therefore religion is holy." There is also a warning, couched in few but by no means meaningless words, to the effect that ministers of religion are inviolate so long as they do not violate the laws of the State, but that should they rebel against these laws and speak evil of the country and the national institution, they lose the benefit of the guarantee granted to religion and for religion, and not to man.

This speech seems to have stirred the wrath and disdain of the clerical party to a high degree. How sad it is that this bitter and hurtful strife should be so long continued. However, our consolation is that all these things are directed by one who never makes a mistake. Can it be that He is dealing with the Papacy as He did with Pharaoh of old? If so, the end is probably not very far away. In the mean time we should be active and earnest in giving the people the gospel, and in exhorting them to come out from Babylon, that they may not be partakers of her sins, and may not receive of her plagues. Let us often recall September 20, 1870, and all that it implies, and thank God and take courage.

ITALY.

The following from the gifted pen of Bro. John H. Eager is a letter which illustrates beautifully the value of tact in Christian work:

"For nearly two months I have been absent from Florence most of the time. Early in July we had Dr. Taylor with us ten days in our temporary home by the sea-side near Pisa. The days passed rapidly and pleasantly, and we were sorry that he could not remain longer. Later we went together to Trieste on the Adriatic across from Venice. We were greatly pleased with what we saw and heard. The little group of Baptists there were delighted to see and hear Dr. Taylor, with whom they had been in corre-

spondence for some time. Most earnestly did they plead for a pastor for Trieste and the adjoining towns. But as I suppose Dr. Taylor has given full particulars of this visit, I need not repeat. We received very favorable impressions of these brethren, of Trieste and of the outlook in this needy field. Our good Bro. Waschitz, in whose house our meetings were held, impressed me as an unusually devout and consecrated man. His every breath seems a prayer for Austria. During his twenty-five years of service in the employ of the British and Foreign Bible Society he has passed through many trying experiences, but he is ready even to lay down his life for the cause of Christ in his native land.

"After our visit to Trieste I parted from Dr. Taylor in Pisa, I to join my family near by, and he to continue his visits to the stations in the North, and then to join his daughter in England, whence they were to sail for America, for a much needed change and rest. Twenty-three years as director of mission work in Italy means far more than many would suppose. Though often weak and weary Dr. Taylor has continued to bear the burdens of his responsible position with rare courage and patience and wisdom. We earnestly hope he may return much invigorated and refreshed.

"On July 30th we came to this mountain town, which for ten years has been our summer home. From the very beginning it has been our earnest desire to evangelize the people. Most of our work has been done either indirectly or privately, and we have every reason to believe that our efforts have not been in vain. The people look upon us now as a fixture, and as one of themselves, and I believe I can say that every one in the town wishes us well except the priest. From the beginning I have made it a special point to make the acquaintance and gain the good will of the children. Four times during these ten summers we have had a kind of pic-nic in our yard for the children. This year I gave out tickets to every child in the town from four to twelve years of age, and the result was that we had more than two hundred present. Not less than three hundred adults came to look on and see the children enjoy themselves. We even had a visiting nun to spend the evening with us. The continual chatter of the girls, and the occasional hearty cheers of the boys detracted somewhat from the music of the town band, which had generously turned out to give us a surprise. As I climbed upon a table to attempt a little speech an English lady sitting near remarked. 'Do you think it will be possible to get their attention?' 'Well, I

shall try,' I replied. By clapping my hands I at once secured perfect silence, and the great crowd listened most attentively to the end of my talk, which, though very simple and practical was received most heartily. By such means we are endeavoring to win over the children and break down prejudice and prepare the next generation for the acceptance of the truth. I cannot express the longing that I feel to see this town truly evangelized, a centre of Christian influence for this whole mountain section. For such work in this Catholic land, where prejudice is so strong and so deep-rooted, and where the people are such slaves to the priest and to the system under which they have been reared, one ever needs the wisdom of the serpent and the harmlessness of the dove, as well as much faith and patience. Another step has been taken this summer which will doubtless have much influence in preparing the people for more aggressive work. For several years the town hall has been placed at our disposal for a service in English for the few Anglo-Saxon visitors who spend the summer in this mountain village. At first such a step naturally created some excitement and opposition, and the Parish priest did his best to turn us out. By degrees the people have become accustomed to the idea, especially as the preaching has always been in English. This year, besides English visitors, several French and German evangelicals are spending the summer here, and feeling that in the providence of God the way had been prepared for such a step, I ventured to ask that I might hold the service in Italian, as being the common language of the congregation. The mayor, who is also the priest's uncle, graciously granted my request without hesitation. The situation was novel and important, and the first Sunday was a time of no little anxiety on my part. I took as my subject. 'Christ as Preacher, Physician and Sacrifice.' Each Sunday

we have had about forty persons present, who have given excellent and encouraging attention to the words spoken.

"A few days ago the member of Parliament for this district visited Cutigliano, and in an after-dinner speech, to my great surprise and joy, he referred to these meetings, and praised the town council for their spirit of liberality. Afterwards he told me that though he had traveled much in Italy, this was the first time he had found a protestant service in a town hall. Of course I said nothing to him about the slow and patient steps by which we had been endeavoring to lead public opinion up to this point, and of the peculiar difficulties that had been encountered. At the close of our first summer here, ten years ago, a prominent Italian preacher in Florence said to me: 'You'll never do anything in Cutigliano.' This opinion was based on the bad treatment he had received from the people during his stay there two summers before. But, a great change has taken place, and it seems quite providential that this liberal minded member of Parliament should have visited us at this special time, only two weeks after we had begun our services in Italian, for this testimony and word of approval and praise from one so prominent in political life, cannot fail to have its influence in the town.

"In the mean time we are doing all we can in a private way, and more than ever I feel persuaded that there is a future for the cause of Christ in the place. Progress is slow, so slow that oftentimes we grow impatient, but as I look back I seem to see the Hand of God in each step that has been made, and more than ever we desire to place ourselves entirely in his hands for further guidance. To this end I ask that each reader of THE JOURNAL will pray for us, and for the work of God in this town. With apologies for this unusually long letter, I remain, yours in Christ."

CHINA.

Cheering News.

Bro. Wm. H. Sears, writes from Pingtu:

"Everything is quiet here. The mandarin of his own accord has put up proclamations at every gate in the city and has sent some into the country where we have native Christians. We don't anticipate any danger here. The people are very friendly. Dr. Randle baptized 5 in the city last Sunday. A church is to be organized in the city October 13th. These are the first ones baptized in Pingtu city. We hope this city church will grow.

"We have several enquirers in the country. Our work here seems to be on the forward move."

A Good Report.

Bro. E. Z. Simmons, writes giving report of baptisms for the quarter:

"There have been 6 baptisms at Canton, 1 at Kwang Ning, 4 at Young Une, 1 at Chung Ning, and 8 in Kwang Sai.

"Our work is moving on as usual, but China is in a very unsettled condition, she is having differences with several foreign nations and there are serious internal troubles, especially the rebellion in Northwestern China. Poor China! She is down and every body is giving her a kick, or is wanting to. Sometimes I think she is going to pieces. I admit that most any change would be for the better. And yet I do not want to see her divided up between European nations. The Lord rules and she will come out all right. Pray for her and our work. With Christian love to you and Bro. Mullins."

Notice Christians.

Is the missionary's task easy when he labors under circumstances like this? Bro. E. F. Tatum wrote us of the cholera in August:

"The poor Chinese are dying around us of sun-stroke and cholera, by the score and hundred. There is a "Dead House"

a quarter of a mile west of us. Only people from Ningpo are taken to this place and stored till a propitious day to ship them to their native place for burial. Funerals pass our gate constantly. Often before one is out of hearing another comes. Ninety-six was the number of entries given for one day this week."

Good Things.

Bro. Bryan writes from Japan, where he and family spent a few weeks during the heat of summer :

"When I left Shanghai, the work was very encouraging—a number of enquiries, and since I left two have joined. We have not a single good teacher of the language in our church. I have been praying for one. One of the two above is an excellent teacher, now teaching Miss Kelly."

Later Bro. Bryan writes from Shanghai:

"Our annual conference of the two Central China Missions meet here on next Monday, October 14th, my 40th birthday. We intend on Saturday and Sunday to organize our five Central China Baptist Churches into an Association, and to begin an Associational School—male and female; and also a Home Mission Society. We are baptizing some, and others are enquiring. The riots, etc., do not affect us here very much."

"She Hath Done What She Could."

Miss Lottie Moon writes :

"The close of the quarter reminds me that I should send you a report of work. I have been somewhat hindered by the unusually heavy rains, and also, lately, by throat trouble and so have not accomplished all I hoped. I have, however, visited sixty-nine towns and villages. I am glad to report a very kindly reception on the part of the people, and a gratifying readiness to hear the Gospel. I distributed a good many books during these

country trips and many are eager to obtain them. The primary purpose in visiting these towns and villages is to reach the women and children, but I have constant opportunities to talk with men and present to them the truth of Christianity. I rarely fail to meet a respectful hearing. Besides visiting the villages and towns, I have continued to go to Chinese homes in the city, as I have had time."

Brethren and sisters, what would she have done if the rain and poor throat had not hindered?

JAPAN.

What Death May be in Heathen Japan.

Bro. Walne of Kobe, Japan, writes:

"For the past four months cholera has been epidemic over Southern Japan. The death-roll numbers about thirty-five thousand.

"In many places all public meetings were interdicted. Of course our work has suffered. It has been our unusually hard season. All of our preachers save one have had protracted spells of sickness. Last month we lost the deacon of our church. He died of consumption, a disease which every year carries off hundreds of Japan's brightest and best men. His death was a hard blow to our little church of which he was the recognized leader.

"He had a character which embodied all that was best of the old Samurai Spirit, thoroughly imbued with the Spirit of Christ. He died after a long and painful illness, but his faith and hope grew stronger and brighter toward the end. When he could not speak above a whisper, those who watched beside him, heard him in prayer thanking God for the all-sufficient grace which had been given him. He often talked with me about the goodness of God toward him. We and all who knew him, had in his life abundant evidence of the fact that the grace of God can develop as high a

type of Christian character in Japan as in America or anywhere.

"To-day the Japanese pastor of the Kobe church leaves for Formosa, where he goes with the permission of the Imperial Government, which provides him free transportation, to work as a Christian minister among the troops which are engaged in subjugating Japan's new dominion.

"Bro. McCollum writes that he will sail from San Francisco with his family on the 22nd proximo. We are ready to give them a royal welcome. McCollum and his good wife are general favorites with the missionary fraternity.

"Bro. Maynard is appointed to Moji, and he ought by all means to go there at once, but after repeated efforts we have failed to rent a house of any kind. Moji is a growing port, and the terminus of the Kin Shin railroad. Its population has doubled every year for several years past. At present, ours is the only mission at work there. And we have only a little room about ten feet square. We have a nice opportunity, but we will lose it if we cannot put a missionary there soon. It will take \$2,000—What shall we do about it?

"I have just heard of the gift for my house from the friends in my old State. We have had some discomfort during cold weather in our Japanese house. But the memory of the kindness of these dear friends will keep our hearts warm through many a year to come."

AFRICA.

News Notes.

Bro. C. E. Smith, writes from Arkansas, giving the latest news from Africa. He says:

Bro. Pinnock wrote in July as follows:

"I hear every week or two from Agboala, (the young preacher at Ogbomoshaw, my station), and from what he and others say, the work is keeping up all the

interest that attached to it when you were here, except in the question of all questions—that of immediate decision for Christ. I think there is a moving in that direction now, and I hope to be called upon to baptize some when I visit them in the early part of August.

"Lajojo, (a young worker we have at a village near Ogbomoshaw), went to Abeokuta with Bro. Lumbley, but is now back in Ejigbo, and among other things is having mud dug for a house—chapel, (combined)."

Sister Pinnock writing a month later, says:

"You will be sorry to hear that Mr. Pinnock has been very ill. I think the worst is over now; he is gaining strength, but very slowly. He has had an attack of pleurisy, and now he has boils on the parts that were blistered, so they trouble him a great deal. I had to send for help; Mr. McKay and Mr. Lomax, (missionaries of other societies), were with us more than a week, during which time I sent for Mr. Lumbley from Abeokuta, and Mr. Bond of Jperu. They are with us now. Mr. McKay understood the case and so did Mr. Bond. Mr. Bond will stay until Mr. Pinnock is able to get about a little. He sits up about an hour at a time; if he sits up longer fever returns. It has been nearly a month now since he was taken ill. If his recovery is not satisfactory we shall have to leave very soon, but if it is and we hope it will be, we shall stay until next spring. Still we shall be guided by the Lord in this as in all things; he knows how long we shall be able to stay. I am sure of this, Mr. Pinnock will not be able to do the knocking about that he has done until now; in all things he will have to be most careful.

"We were preparing to go to Ogbomoshaw, (to look after the work), and had thought of sending for carriers the day I had to send for Mr. Lomax. I suppose that will be Mr. Lumbley's next move; we shall not go now."

MEXICO.**Self-support.**

Bro. M. Gassaway, writes a hurried letter to tell us what his people are doing :

"The brethren here are getting ready to buy their house of worship. They expect to raise a hundred dollars for this purpose, and I am glad to say that most of it is already in hand. Self-support has a large place in the hearts of the brethren here, and is already bringing forth fruit. The brethren in El Capulin, of their own accord, offered to give Bro. Müller a 'patch' of corn to help feed his horse. They certainly believe that the 'laborer is worthy of his hire.' Have sold enough gospels and tracts on this trip to pay traveling expenses. I like the new Journal."

BRAZIL.**Sunshine.**

Bro. Joseph Aden's letter is full of hope and enthusiasm for the work. "He had rather be a missionary than king of any country." He writes :

"I rented a house at Pilar and have prepared to continue preaching there. I held a weeks preaching in that prosperous town and never has it been my privilege to preach to such an audience. There

was no room, that would near hold the people. At the doors and windows, and on the benches they stood in double file until there was scarcely left room for the speaker to turn. God was with us with his spirit. Although I was generally warm and wet as if I had baptized during the service, still I felt refreshed to preach to so many souls that had never heard a Gospel sermon before. But the enemies worked too, it was with great difficulty that six soldiers could hold the floating crowd from overpowering us, but God gained the victory. Pray for us that a church may be established there ere long. My first subject was this : 'Upon this rock do I build my church,' and the second : 'What shall I do with Jesus if I worship all the saints.' Several of the Governor's generals were there and received us with much respect. The State Secretary, a man very much liked and honored for his high learning and prominent place which he occupies, was here at our service with his whole family, and has privately paid me several visits. Would to God that the Gospel light would enter in with power and grace in the hearts of some, who could be a help to the Church and a power for the Lord."

RECEIPTS FOR FOREIGN MISSIONS

From October 15, 1895, to November 15, 1895.

ALABAMA.—Geo. E. Brewer, \$10; Ladies' M. and A. Soc. by Mrs. H. H. A., \$10; Cherokee Ass'n, by J. K. N., \$31.53; L. A. S., by Mrs. M. F. J., \$7.50; W. B. Crumpton, Treas., \$843.67; Children's Day, by T. P. Bell, \$122.08; Huntsboro ch., by G. E. B., \$3.10; Talapoosa River Ass'n, by G. E. B., \$8.50; W. B. Crumpton, Treas., \$316.79; Miss Kellv, \$43; Sunbeam Mission, \$4; Birmingham, \$19.17—\$382.96; W. D. Gay, (N. Maynard), \$250; Marshall B. Ass'n, by G. M. M., \$37.70. Mission Day in S. S. \$68.21. Total, \$1,775.25.

Previously reported, \$814.03. Total this year, \$2,589.28.

ARKANSAS.—Clear Creek Ass'n, by B. W. W., \$5.80; Dr. J. C. Wallis, \$5; Rocky Boyou Ass'n, by T. N. E., \$8; Fairview ch., by T. N. E., \$1.60; Concord ch., by T. N. E., \$1.40; Children's Day, by T. P. Bell, \$29.45; M. C. and M. M. Cochran, \$5; T. S. Potts, V. P., \$127.52; C. W. Strickland, \$11.80; T. B. Padgett, \$10; Miss'y Day in S. S. \$24.90. Total, \$230.47.

Previously reported, \$176.17. Total this year, \$406.64.

FLORIDA.—Children's Day, by T. P. Bell, \$37.41; W. N. Chandoin, \$100; Miss'y Day in S. S., \$12.69. Total, \$150.10.

Previously reported, \$100. Total this year, \$250.10.

GEORGIA.—W. M. S. of Americus, by Mrs. J. R. S., \$12.50; W. M. S. of Long Creek ch., by H. B. C., \$2.45; Roswell Ass'n, by W. T. N., \$38.96; J. G. Gibson, Treas., \$1,000; Ebenezer S. S., by F. M., \$1.75; Mrs. J. S. Jordan, Treas., (Rudd's salary) \$40; Children's Day, by T. P. Bell, \$223.75; 1st ch. of Savannah, by C. S. E. \$55.45; Chattooga Ass'n, by G. D. E., \$7.50; B. B. Willingham, \$5; J. G. Gibson, Treas., \$1,790.62; for W. D. Powell, \$50; Sunbeam Miss'y, \$5; Mrs. M. S. Collins, \$25.96; Miss Moon, \$13.70; Pruitt, \$24.53; Stephens, \$6.16—\$1,876.31; Long Creek S. S., \$10; Duffy-Street ch., Savannah, \$13.45; J. G. Gibson, Treas., \$238.46; W. M. S., 1st cb., Macon, by Mrs. A. F. J., (Africa) \$10; Tatnall-Square S. S., \$10; W. F. M. S. of Americus, by Mrs. J. R. S., \$17.30; Miss'y Day in S. S., \$35.62. Total, \$3,598.50.

Previously reported, \$2,639.66. Total this year, \$6,238.16.

KENTUCKY.—Westfal Sunbeams So., by E. M. (Peyton Stephens) \$10; Children's Day, by T. P. Bell, \$91.92; Mrs. R. F. Proctor, Treas., \$10; W. M. U., by Mrs. H. C., —\$75.59; Walnut-Street, for Missy's Cabiniss, \$23.20; Auburn Sunbeams for P. Stephens, \$1.25—\$100.04, Missy's Day in S. S., \$14.49. Total, \$226.45.
Previously reported, \$3,617.04. Total this year, \$3,843.49.

LOUISIANA.—Hopewell ch., by J. D. C., \$5; Children's Day, by T. P. Bell, \$26.61; Hammond ch., by C. E. S., \$1.80; G. A. Turner, Treas., \$75; G. A. Turner, Treas., \$50; Missy's Day in S. S., \$23.72. Total, \$182.13.
Previously reported, \$129.85. Total this year, \$311.98.

MARYLAND.—Eutaw Place ch., by J. L., \$54.79; Barnesville ch., by J. L., \$20; Franklin Square ch., by J. L., \$35.12; North Ave. ch., by J. L., \$17.15; Churches of Middle District Ass'n, by J. L., \$7.86; Miss Adeline Wheeler. (Bequest) by J. L., \$50; Children's Day, by T. P. Bell, \$13.78; Cambridge ch., \$3.70; Rider Fund, B. N. A., by J. H. T., \$241.40; Rockville ch., by J. H. T., \$9.58; Riverside ch., by J. H. T., \$2.72; Cumberland ch., by J. H. T., \$10; Mt. Zion ch., by J. H. T., \$10; Annapolis S. S., by J. H. T., \$2.50—Mrs. Eugene Levering, \$306.32; Miss White, \$175.85; Edut'g girls in China, \$75—\$557.17. Total, \$1,035.77.

Previously reported, \$1,578.04. Total this year, \$2,613.81.

MISSISSIPPI.—Terry Creek ch., by W. P. P. \$10; George Whitfield \$10; Fair River Ass'n, by A. J. M., \$12.50; Springfield Ass'n, by G. W., \$4; Forest ch., \$1.40; Mrs. A. H. Meek, 10 cents; Deer Creek Ass'n, by R. A. C., \$2; 1st ch. Meridian, by T. H. G., \$12.25; Children's Day, by T. P. B., \$50.15; Mrs. Leila Turner, 20 cents; Palestine ch., by J. L. P., \$3; Bethesda ch., by J. L. P., \$1; Miss Mamie Johnston, 10 cents; T. J. Bailey, Treas., (Walne House), \$285; Peace Valley Ass'n, by E. W. P., \$7.55; Missy's Day in S. S., \$25.52. Total, \$427.77.

Previously reported, \$1,160.85. Total this year, \$1,588.62.

MISSOURI.—A. E. Rogers, Treas., \$812.70; W. M. S., by A. E. R., —\$36.80; Pupil in Emma Young's school, \$15; Mexico, \$12.50; Bible Woman, \$1.75—\$66.05; Children's Day, by T. P. Bell, \$19.76; A. E. Rogers, Treas., W. M. S., —\$3; \$106.68; Miss Hayes, \$1; —\$107.68; Missy's Day in S. S., \$11. Total, \$1,007.19.

Previously reported, \$1,036.80. Total this year, \$2,103.99.

NORTH CAROLINA.—Weighford Miss So., by Miss L. R., \$12.50; J. D. Boushall, Treas., \$600; Children's Day, \$128.47; R. Van Deventer (N. Japan Missy's), \$11.20; W. J. Carlton, Treas., \$1.25; J. D. Boushall, Treas., \$1,000; J. M. Stoner, Treas. (Miss Price), \$25.36; Missy's Day, in S. S., \$87.47. Total, \$1,866.55.

Previously reported, \$872.48. Total this year, \$2,739.03.

SOUTH CAROLINA.—Pleasant Valley, by L. S., \$2.50; Graham's ch., by J. T. H., \$3.50; Welch Neck ch., by A. M. S., \$18.67; Graham's ch. (Denmark), by W. H., (Lawton), \$6.40; Graham S. S., by W. H., \$1.59; Miss Rice's S. S. class of Graham's S. S., by W. H., \$1.56; Citadel Sq. ch., by Z. D., \$9.30; "Wesley Lawton Band," by J. C. C., (Lawton), \$2.50; Seech Island ch., by J. C. G., (Lawton), \$1.70; Bethany Sunbeams, by J. G., \$1.50; Pee Dee Ass'n, by T. H. B., \$17.88; Citadel Square ch., by T. P. S., \$10; Orangeburg Ass'n, by T. E. R., \$35.25; C. C. Brown, \$1; Tourville S. S., by W. E. F., \$9.35; Children's Day, by T. P. Bell, \$305.31; Chesterfield Ass'n, by A. E., \$8.15; Abbeville Union, by W. D. B., \$5; York Ass'n, by W. H. E., \$27.65; Florence S. S., by W. M. W., \$4.31; Willston ch., by L. B. Toole, \$2.30; Lexington Ass'n, by J. C. F., \$6.25; Pendleton-Street ch., by T. A. P., \$11.90; Aiken Ass'n, by J. M. R., \$20.07; Florence ch., by D. J. K., \$1.35;

Darlington ch., by G. H. E., \$11.33; Bethcar ch., by W. H. K., \$1.80; Crooked Run ch., by W. K. E., \$1.15; W. M. S., Sandy Level ch., by H. K. E., \$3.70; Fairheld ch., by H. K. E., \$1.25; Sunbeams, Beaufort ch., by Mrs. C. E. D., \$5; Barnwell Ass'n, by J. A. J., (W. W. Lawton), \$31.15; Fair Forest ch., by J. T. G., \$12.85; Conway ch., by E. U. N., \$3.85; Mt. Pisgah ch., by J. J., \$1.80; Mrs. Jno. Stout, C. S. W. M. S., \$110.28; (Sunbeam missy \$5.12; Mary Harley, missy, \$5.24), \$120.64; J. W. Blanton—Prosperity ch., \$1.70; Bethel, \$1.55; Enoree ch., \$1.87; Mayburton, 60c.—\$5.72; Brunson ch., by Wm. H., (W. W. Lawton), \$6.10; Charleston Ass'n, by V. D., \$52.43; Edgefield Sunbeams, \$1; Campobello ch., by C. W., \$6.06; First ch. Greenville, by W. C. B., \$12.30; Fairfield Ass'n, by W. R. R., \$1; Union ch., by J. H. McR., \$1.25; Florence ch., by W. J. B., \$2.95; Providence ch., by H. M., Treas., \$3.06; Missy's Day, in S. S., \$111.50. Total, \$916.38.

Previously reported, \$2,190.84. Credited by mistake last month from Tenn., \$135.16. Total this year, \$2,972.06.

TENNESSEE.—Clarksville S. S., by D. C., \$9.35; Children's Day, by T. P. Bell, \$84.71; B. N. Brooks, Treas. Ocoee Ass'n, \$10; Est. L. M. Jones, by L. W. J., \$10; H. W. Smith—Blackwater ch., \$2; Flat Gap ch., \$1.85; Rev. E. J. Loven, 75c.; Thomas E. Trent, 25c.; W. H. Smith, 15c.—\$5; W. M. Woodcock, Treas., \$189.89; Ripley Sunbeams, (Sunbeam Missy's), \$4.75; J. J. Deakins, \$4; C. F. Cheek, \$9; Missy's Day in S. S., \$31.83. Total, \$358.53.

Previously reported, \$3,596.20. "Young South" credited to S. C. by mistake, \$135.16. Total this year, \$4,089.89.

TEXAS.—Children's Day, by T. P. Bell, \$62.33; S. S. Timpson ch., by C. E. S., (S. S. M. D.), \$11; Mrs. Fautleroy, for grandson, \$1; M. D. Early, Treas., \$150; M. D. Early, Treas., \$496.72; Harmony ch., by A. S. C., \$14.25; M. D. Early, Treas., \$1,053.37; Texarkana Ass'n, by W. H. T., \$13.75; Mrs. Wm. Young, \$11.25; Crockett ch., by Z. C. T., \$9.80; Lovelady ch., by Z. C. T., \$3.75; Navasota ch., by Z. C. T., \$5; Missy's Day in S. S., \$46.12. Total, \$1,878.34.

Previously reported, \$2,060.42. Total this year, \$3,938.76.

VIRGINIA.—Gwathmey Sunbeams, by Miss C. H., (Girl Madero Inst.), \$10; Children's Day, by T. P. Bell, \$28.52; Norvell Ryland, Treas., \$500; Freemont Miss. So., by F. H. G., \$50; South Fork Sunbeams, by Miss V. H. (Sunbeam Missy's), \$4.40; Missy's Day in S. S., \$49.05. Total, \$641.97.

Previously reported, \$6,379.16. Total this year, \$7,021.13.

WEST VIRGINIA.—Mrs. Ellison, \$1. Total this year, \$1.

DISTRICT OF COLUMBIA.—E St. ch., by F. A. R., \$8.15.

Previously reported, \$375.96. Total this year, \$384.11.

WESTERN NORTH CAROLINA.—J. M. Stoner, Treas., \$25.31; W. N. C. Con., by J. M. S. (Miss Price), \$61.91; Children's Day, by T. P. Bell, \$105.10. Total, \$192.25.

Previously reported, \$184.69. Total this year, \$376.94.

OREGON.—Children's Day, \$3.25.

Previously reported, \$6. Total this year, \$9.25.

MEXICO.—Miss S. Hale, from sale "Mercedes," \$76.36.

Previously reported, \$85. Total this year, \$161.36.

SOUTH DAKOTA.—Children's Day, by T. P. Bell, \$6.97. Total this year, \$6.97.

BRAZIL.—Z. C. Taylor, \$600.

Previously reported, \$86.27. Total this year, \$686.27.

CHINA.—Missy's Day in S. S., \$2.70. Total this year, \$2.70.

Aggregate, \$15,186.08. Previously reported, \$27,217.31. Total this year, \$42,403.39.

OUR MISSIONARIES.

SOUTHERN CHINA.

CANTON AND VICINITY.—R. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Thos McCloy,* Mrs. McCloy,* G. W. Greene, Mrs. Greene, Miss H. F. North, Miss Mollie McMin, Miss C. J. White, R. E. Chambers, Mrs. Chambers, and twenty-one native assistants and Bible-women.

CENTRAL CHINA.

SHANGHAI.—E. F. Tatum, Mrs. Tatum, R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss Lottie W. Price.
SOOCHOW.—(*P. O., Shanghai.*)—T. C. Britton,* Mrs. Britton.*
CHINKIANG.—L. N. Chappell,* Mrs. Chappell,* W. W. Lawton, Miss Julia K. Mackenzie.
YANG CHOW.—L. W. Pierce, Mrs. Pierce.

NORTHERN CHINA. (P. O., CHEFOO.)

TUNG CHOW.—J. B. Hartwell, Mrs. Hartwell, Miss Anna B. Hartwell, Miss Lottie Moon.
Hwang-Hein.—C. W. Pruitt, Mrs. Pruitt, Peyton Stephens, Mrs. Stephens.
Pingtu.—W. H. Sears, Mrs. Sears, H. A. Randle, Mrs. Randle.

AFRICA. (P. O., LAGOS)

LAGOS.—M. L. Stone, with three native assistants and teachers.
Abbeokuta.—W. T. Lumbley and L. O. Fadipe, native assistant.
Auyaw.—S. G. Pinnock, Mrs. Pinnock.
Ogbomoshaw (Ibadan).—C. E. Smith,* (Henry Patterson Missionary), Mrs. Smith,* and one native teacher.
Hausser Farm.—Albert Eli, native evangelist.

ITALY.

ROME.—George B. Taylor,* 52 Via Giulio Romano, Sig Paschetto.
FLORENCE.—J. H. Eager and Mrs. Eager, Via Oricellari, 16 bis, Sig. Galassi.
Milan—Nicholas Papengouth.
Venice—Signor Bellondi.
Bologna—Signor Colombo.
Cannes.—Signor Ferraris.
Carpi—Signor Bognione.
Portici—Signor Basile.
Bari.—Signor Volpi.
Naples.—Signor Fasulo.
Boscoreale.—Signor Martinelli.
Torre Pellice.—Signor Malan.
Miglianico.—Signor Piccianni.
Cagliari, Sardinia.—Signor Arbanasich.
Cagliari—Signor Cossin.
Iglesias, Sardinia.—Signor Fortonese.

BRAZIL.

RIO DE JANEIRO.—W. B. Bagby, Mrs. Bagby, J. J. Alves, H. Ottoni.
Juz de Fora.—J. J. Taylor, Mrs. Taylor.
BAHIA.—Z. C. Taylor, and Mrs. Taylor, Joao Baptista,
Maceio—Jos. Aden.
Valenca—Antonio Marques.
CAMPOS.—S. L. Ginsburg, Mrs. Ginsburg, A. Campos.
San Fidelis.—Joas Manhaes.
PEPAMBUCO.—W. E. Entzminger, Mrs. Entzminger.

MEXICO.

TOLUCA, *State of Mexico.*—W. D. Powell, Mrs. Powell. *Jerma.*—M. H. Obregon.⁹
PARRAS, *State of Coahuila.*—A. C. Watkins and Mrs. Watkins. *Monclova.*—M. Jiminez. *Allende and Nava*—Felix Ramirez. *Juarez and Progreso.*—T. Rodriguez. *San Pedro.*—Ernesto Barocio. *Torreón.*—Florencio Trevino.
SALTILLO, *State of Coahuila.*—A. B. Rudd, Mrs. Rudd. Miss L. A. McDavid, Miss Addie Barton, Miss Ida Hayes, Jose M. Cardenas and Alex. Trevino. *Geleana.*—R. Martinez. *Rayonez.*—Porfino Rodriguez. *San Rafael*—M. T. Flores.
DOCTOR ARROYO, *State of Nuevo Leon.*—J. G. Chastain, Mrs. Chastain and Eliseo Recio.
ZACATECAS, *State of Zacatecas.*—M. Gassaway. *Colollan.*—Benj. Muller.
MORELIA, *State of Michoacan.*—H. P. McCormick, Mrs. McCormick.
GUADALAJARA, *State of Jalisco.*—D. A. Wilson, Mrs. D. A. Wilson, Miss Sallie Hale and F. de P. Stephenson. *Silao.*—Samuel Dominguez. *Leon.*—Miguel Placencia, Victor Godinez.
ORIZABA, *State of Vera Cruz.*—I. N. Steelman, Mrs. Steelman, Moises Guajardo, Miss Z. Kempfer.

JAPAN.

MOJI.—J. W. McCollum, Mrs. McCollum.
FUKUOKA.—E. N. Walne, Mrs. Walne, N. Maynard, Mrs. Maynard.

*At present in this country.

NOTE.—Letters addressed to our missionaries in China and Japan should be endorsed *via* San Francisco. Those to Africa *via* England.

The Postage to each of our missions is *five* cents, except to Mexico, which is *two* cents.

Home Department.

"HEATHENISM IN AMERICA."

In November issue of *THE JOURNAL* we published an article under the above caption, in which it was shown that Mohammedanism and other anti-Christian religions were being introduced into America, and were increasing in some sections to an alarming degree. In another column of the same issue we called attention to the natural causes which would inevitably lead to the introduction of these false religions in the Southern States, if not promptly and vigorously counteracted by enlarged missionary activity in the work of Christian evangelization at home.

That a clearer conception of the blighting influences of these heathen religions may be had, we now invite attention to the article in this issue on "Mohammed versus Christ."

RECIPROCAL SUPPORT.

It is a beautiful picture when the children of a family have grown up to strong manhood and assumed positions of influence in the social, religious, political and business affairs of the country, to see them vying with each other in their tender solicitude for and their practical efforts to contribute to the needs of the aged parents who still preside at the old homestead. There clusters around this spot the most tender memories.

Is it not reasonable that this same principle of reciprocal affection should characterize churches? All over our Southern country to-day are well-organized, active and strong churches which in their earlier history were encouraged, fostered and helped by the Home Mission Board. The help these churches thus received has been a means by which they have largely been able to become strong and useful.

The records of the Southern Baptist Convention will disclose the fact of support having been extended by the Home Mission Board in years gone by to many churches in the various Southern States whose present membership, in the main, have a limited knowledge of the fact.

The first four white Baptist churches in the District of Columbia and the first colored church were mission stations of the Board. In its annual report for 1853 the Board says: "The first church in the city of Washington has within the last year become self-sus-

taining, and is even making arrangements to refund eventually the money advanced.

The Board is now aiding in the support of five new interest in this great city.

In Virginia the city churches that have been helped are: Alexandria, Hampton, Culpeper, Staunton, Charlotte C. H., Fredericksburg, Bristol, Lexington, Williamsburg, Portsmouth, Buchanan, Petersburg, Richmond (Church Hill), Manchester, Warrenton, Richmond (Clay Street).

So we might call over the list of Southern States and find from the records how, in the cities of each, the present strong churches have in the past been the recipients of substantial aid from the Home Board, to say nothing of the vast amount of help many of the older and stronger country churches have received.

It is an interesting fact that not only in the national capital, but in the capital city of every State in the bounds of the Convention, except Kentucky, churches have been mission stations of the Board.

This work of the Board has gone on continuously, increasing somewhat from year to year as the brethren and sisters have furnished the means, but the work of the Board has not kept pace with the demands of the field. The Board is unable to meet these rapidly-growing demands. It cannot respond to the urgent, important appeals that come from every State within the bounds of the Convention, from the frontier and from Cuba.

Brethren, it is your work; it is your country; it is your Board. Will not the strong and prosperous churches all over the land now remember the great destitution the Board is struggling to supply with the word of life, and come up to the support of this work by discharging the sacred obligation which rests upon all alike?

TWICE BLESSED.

We give below the letter of a good sister of North Carolina about sending a box to one of our missionaries on the frontier.

Some years ago in talking with Mrs. H., of Alabama about the boxes sent through the Society, of which she was a member. I remarked to her that I thought the best results of sending these boxes was not the material comfort which they furnished to the missionary and his family, though they were not to be dispised, but the effect upon the minds and hearts of those who received them. They were love tokens sent from their sisters in the old States, and the assurance which they gave the missionary and his family on the frontier that they were not forgotten, were even more helpful than the supplies for his material wants.

To this, she replied, that I was mistaken—that while both the material aid and the assurances of sympathy and interest given to the missionary were very valuable, that the most blessed part of the work was received by those at home who prepared and sent these packages of supplies.

Read this letter from the North Carolina sister and see whether she was right or not.

My Dear Miss Heck:—I just can not help telling you about our box which was sent off last Tuesday to the Home Missionary in Indian Territory. It was valued at \$45, and freight on the one hundred pounds was \$2.68. The express was so great that we had to send by freight, but the agent promised to keep a “tracer” after it and get it through as early as possible. If that box, dear sister, does the missionary no good, it did us a great deal of good to get it up. At first we had some opposition; some said it was too far, the box would never reach them, maybe he had more than some poor people at our doors, and perhaps after all there was no such man. But we worked and prayed until the *MISSION JOURNAL* came, and there was a letter from the very sister for whom we were preparing the box. We carried and sent it to the doubters; they laid aside all doubt and came to the front with might and main. Sister J. T. Morehead read the letter to the sisters at Spray, where the factories are located, and very nearly all responded gladly. Seven widows gave 25 cents each, three maiden ladies gave a nice new quilt, some gave cloth, etc. At Leaksville proper the ladies gave money, clothing, a quilt (the latter given by another widow) and many articles of comfort. We took all the money collected to buy shoes, flannels, domestic, towels, sheets, woolen dresses, bodies and suits for the children. The young ladies and gentlemen of the church paid the freight. The children of the Sunday-school sent two beautiful quilts, toys and candy for the children. Oh, when we ladies who had been so anxious over the box met Monday to value and pack it, found a ready made suit for the preacher, a dress made by a lady for the wife, and more things than we had hoped for, we just had a little season of weeping and praising and rejoicing. Our prayers had all been answered and we were truly happy. Yes, that one hour of rejoicing more than paid us for our contributions, for walking to see the sisters and all. Those few who failed to give anything are the only losers in this work. May Heaven bless you and Miss Armstrong for starting us in this work.

I must not fail to tell you that we hope to send in our contribution to the Yetes Memorial by the third week in November. I will try to see that all the sisters who do not take the *Recorder* read the letter in this week's issue concerning the work of “Mother Yates.”

MRS. B. W. RAY.

MOHAMMED VERSUS CHRIST.

The congress of Religions at Chicago, brought the other leading religions of the world in sharp contrast with Christianity in this country. Blatant infidels have, since then, made comparisons between the religions of Mohammed, and Christ, to the disparagement of Christianity. The following, however, shows in no mistakable terms, how incomparable are the two religions as to truth and moral worth. Here is an exact translation from the Arabic into English of the Official Prayer of Islam, which is used throughout Turkey, in fact by all Mohammedans, and is daily repeated in the Cario "Azhar" University, by 10,000 Mohammedan students from all lands. "I seek refuge with Allah from Satan the accursed. In the name of Allah, the compassionate, the merciful! O Lord of all creation! O Allah! Destroy the Infidels and polytheists, thine enemy, the enemies of the religion! O Allah! make their children orphans, and defile their abodes, and cause their feet to slip, and give them and their families and their households, and their women, and their children, and their relatives by marriage, and their brothers and their friends, and their possessions and their race and their wealth, and their lands as a booty to the Moslems, O Lord of all creatures!" What could be more cruel and diabolical? The Devil himself could not ask for more, and Hell itself could hardly be more severe than the fate asked for the enemies of Mohammedanism. This is the religion that wild fanatics would have your children taught, instead of Christianity. Now see what Christ teaches along these lines Matt. 5: 43-45, "Ye have heard that it hath been said thou shalt love thy neighbor and hate thy enemy, but I say unto you love your enemies, bless them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."

Again, in his model prayer, he says, "Forgive our trespasses as we forgive those that trespass against us"—also, "Thou shalt love thy neighbor as thy self," and Christ interprets all men to be one's neighbors. In this comparison Christianity stands out as the mountain above the mole hill, the snow-drift over against the dung hill. Christianity stands alone among the religions of the world in purity, beauty, mercy, justice and love. Oh! that men, Christian men, would give their time, their fortune, their lives, if necessary, to its propagation. Thank God, there are a few such, but where there is one there should be millions.—*Jas. F. Duncan, in The Guardian.*

CO-OPERATION.

We copy from *The Home Mission Monthly* for November an article on the co-operation of the Home Mission Society with the

Home Mission Board in work among the colored people. The plans adopted are the result of the Conference held at Fortress Monroe last year.

It is proposed to enlist the State Conventions, both white and black in this work. The methods adopted are tentative, and will be modified from time to time as experience may suggest. The end at which we aim is to awaken a deeper and more wide spread interest among the colored Baptists in behalf of the evangelization and improvement of their own race.

While we would indulge in no premature gratulations over what has been done, we do regard it as an auspicious beginning, and hope for good results, not only to our colored brethren, but also to our white brethren North and South.

NOTES BY THE FIELD SECRETARY.

CONCERNING CO-OPERATION.

The time is ripe for co-operation with Southern white Baptists in work among the colored people. During the summer the general plan of co-operation approved by the Southern Baptist Convention and the American Baptist Home Mission Society was wrought out in full details, printed and submitted to our white and our colored brethren at the South, who are ready to unite with the Society in putting it into execution this fall. At the State Sunday-school Convention at Warrenton, N. C., I met representatives of the General State Missionary Convention, and found them fully prepared to engage in the work. The Sunday-school Convention, composed to a considerable extent of others than ministers, passed a vote expressive of their approval and recommending the State Convention at Oxford, October 23d, to co-operate on this basis. This action was quite unexpected, hence all the more gratifying.

In Atlanta, I had several conferences of a most pleasant nature with Dr. Tichenor, Corresponding Secretary of the Home Mission Board, and also with members of his Board, and by invitation addressed the Baptist Ministers' Conference on the subject. The reception accorded me as a representative of the Society was most cordial. The Home Mission Board is ready to join hands and share equally with the Society the expense of the work. For most of the Southern States, where one general missionary and three district missionaries for each will be required, the expense will be about \$3,800. It is expected that this will be equally borne at first by four co-operating bodies, viz: The American Baptist Home Mission Society; the Home Mission Board of the Southern Baptist

Convention: the white Baptist State Convention, and the colored Baptist State Convention, making about \$950 for each.

On my return from Atlanta, I met at Raleigh, N. C., Rev. Dr. Durham, Corresponding Secretary, and Hon. Mr. Scarborough, Chairman of the White State Convention, who, together with others whom I met elsewhere, expressed their readiness to join in this new endeavor.

From many indications it is evident that we have entered upon a new era, not only in our work for the colored people, but a new era of good feeling between the white Baptists of the North and of the South in their organized Home Mission activities. The address by the Field Secretary last May before the Southern Baptist Convention at Washington seems to have made a favorable impression concerning the attitude and disposition of the Society. The Corresponding Secretary of the Home Mission Board and representatives of Southern white Baptist State Conventions have cordially invited and even urged him to attend meetings of their conventions and address them on this matter of co-operation. In the interest of the work these invitations have been accepted. Thus we are coming closer together as co-workers for Christ, in the attempt to solve through Gospel instrumentalities some of the gravest questions that ever confronted a Christian people.

The probability is that the plan of co-operation will first go into effect in North Carolina and Alabama, extending to several other States in a few months.—*The Home Mission Monthly*.

REV. C. DURHAM, D. D.

It is a source of great sorrow that our honored and beloved brother, the Rev. C. Durham, D. D., of North Carolina, has been called to his reward. We bow in humble, but sorrowful submission to the dispensation of Divine providence by which this distinguished brother, wise and prudent counsellor and active worker in the vineyard of the Lord has been taken home to rest.

We can not escape the deep sense of loss sustained by the entire denomination and especially by our brethren in North Carolina.

Words appear meaningless when we would seek to convey our sympathy to his immediate bereaved loved ones. It is an affliction in common. May they be enabled to look up through their tears to the face of Him who alone can administer real comfort and consolation, receiving the response in tender, loving tones, "My grace is sufficient for thee."

We gladly give place to the following communication from our brother, Rev. J. G. Gibson, D. D., Secretary and Treasurer of the

Georgia State Mission Board, and we appropriate every sentiment of love and esteem expressed therein :

ATLANTA, GA., November 18, 1895.

Dear Brother Editor :

The sad news comes to us of the death of our dear Brother Rev. C. Durham, D. D., of North Carolina. He was a brother widely known and well beloved throughout our Southern Zion. His deep piety, strength of will, burning zeal, thorough equipment, unflinching courage, entire consecration to the Master's cause and unflagging energy abundantly fitted him for the responsible position in which he served North Carolina Baptists so efficiently as Corresponding Secretary of their State Mission Board. The Foreign and Home Boards had no truer friend. They will miss him much. He has fallen at his post. His foot-prints may be seen in every nook and corner of the state where he has so vigorously pushed the work for the glory of God and the extension of Christ's kingdom on the earth. Many hearts are sad because of his unexpected removal from us, but he rests from his labors. "The Lord doeth what seemeth Him good." Whatsoever He doeth is right. A co-laborer in Georgia would mingle his tears with those of all who have been bereaved by the death of dear Brother Durham.

J. G. GIBSON.

MISSOURI GENERAL ASSOCIATION.

It was our pleasure to meet with this body which held its recent session in St. Joseph.

The attendance was not so large as usual, and we missed the faces of many brethren whom we had often met in former years.

There are few bodies of nobler men than this General Association of Missouri. It has been presided over for many years by Dr. W. P. Yeaman. As a presiding officer he has few equals and no superiors among the many and highly competent brethren who direct the business of our Baptist assemblages. He is also one of our ablest preachers.

We did not arrive in time to hear the introductory sermon which he delivered, but every mouth was full of praises of it as one of the best they had ever heard from him.

The chief business of the body was the consideration of their State Mission, their Home and Foreign Mission, and their educational work. Their mission work in the State is conducted by the Boards of their Association and their State Boards. The amount usually expended is about \$25,000, and is about equally divided between the State Board and those of the Association.

The Board of Home and Foreign Missions attends to the collec-

tion of funds for Home and Foreign Missions, dividing the receipts between the Northern societies and the Southern Baptist Convention, according to the wishes of the donors.

This Board has been quite successful in its work. It employs two able and accomplished agents in its work—Bro. B. G. Tutt, the agent for Foreign Missions, and Bro. W. L. Boyer, the agent for Home Missions.

The Baptists of Missouri are alive as to education. Their deep interest is testified by the number and character of their schools, both male and female.

The Baptists of Missouri are making rapid growth in numbers. She has 1,760 white churches—more than any other States except Texas and Georgia. Last year her baptisms exceeded those of any other State except Texas. Her white membership of 133,000 is exceeded only by those of Kentucky, Georgia, North Carolina and Texas.

Her vast material resources, her rapidly increasing population, and her growing wealth, promise to make her one of the greatest States in the Union.

IMMIGRATION SOUTHWARD.

The people of Georgia and Alabama are forging ahead in the efforts to promote immigration and the investment of capital into their respective States. The Atlanta Exposition has proven a grand success, and while the benefits accruing therefrom will very properly be largely felt in the promotion of the interests of the Empire State of the South, the other States of this section cannot fail also to receive large accessions to their wealth and population from the same source.

The emigration of farmers from the Northwest to the South has commenced in earnest, and its importance is fully realized by the States first mentioned. Settlers, singly and in colonies, have already located there, and all the indications are that these are but the pioneers of an extensive migration. Visitors to the Exposition from the colder regions of the United States and from foreign countries cannot fail to be struck with the advantages of climate offered, and this, in connection with the fertile soil, the great but undeveloped mineral resources, the extensive forests, numerous navigable rivers, and the enlightened and hospitable people, make the claims of the South absolutely irresistible to those in search of homes.

Heretofore all attention has been directed to the West and Northwest, but nearly all the available land has been taken up by settlers or is in the hands of railroad corporations, while the droughts of

summer and the blizzards of winter have discouraged those already there. They are looking elsewhere for homes after dreary winters of suffering and long dry summers of discontent, and see in the South a land of promise and beauty.—*Roanoke (Va.) Times.*

The above is an illustration of the prophecies of the press throughout the country. The secular and religious papers, the commercial and industrial journals, and the standard magazines of the entire country, at this time as never before, abound in allusions to the inevitable tide of population flowing into the Southern States.

The importance of this movement appeals to the loyalty of Baptists. It should be an incentive to greater efforts in the extension of the Master's Kingdom throughout our beloved and favored Southland.

"THE RELATION OF HOME MISSIONS TO THE WORLD'S EVANGELIZATION."

Under the above caption the Maryland Baptist Mission Rooms, Baltimore, has issued a very interesting twelve-page tract, written by Rev. A. J. Rowland, D. D. Price, 2 cents.

The introductory paragraph to this excellent tract is as follows:

The work of Home Missions demands and should receive, for its own sake, the support of every lover of his country and his Lord. Of all the objects which appeal to Christian hearts there is surely none more important or more imperative than that of carrying the gospel to the destitute and neglected of our own land. Upon the prosecution of Home Missions the future welfare of our country very largely depends. The character of the coming American citizen, the growth and efficiency of our denomination, and the extension of the cause of Christ, are all involved in this great enterprise. Duty and interest unite in impelling us to do our utmost to win our whole land to Christ.

But there is another reason why we should engage most heartily in Home Missions. This reason grows out of the bearing of Home Mission work upon the evangelization of the world. Foreign and Home Missions are linked together. The success of that wider enterprise which looks to the redemption of humanity is largely dependent upon the evangelization of our own land. If America be won to Christ, we will have the best basis and assurance of the coming in of that happy time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

WORK AMONG THE GERMANS.

The Home Mission Board has done no work that has been received with more grateful appreciation, or borne more substantial fruit, than that among the Germans. The following correspondence, which was not intended for publication, is a sample expression of the responsive German heart.

M. M. W.

ST. LOUIS, Mo., Sept. 28, 1895.

Rev. G. W. Hyde, D. D.:

Dear Brother,—It gives me great pleasure to send the enclosed report of the Missouri Vereinigung to your address, with the request to forward it to Dr. Tichenor, Secretary of the Home Board of the Southern Baptist Convention.

Would say that the sentiment expressed in the report falls far short of the gratitude the German brotherhood of Missouri entertains. Thanking the instrument through which our good Lord pleased to spread His blessings, we give Him the glory and honor who enables us to be His servants.

May I add that several Associations (English) appropriated several hundred dollars for a German missionary to work part of the time among them. I think I have a good man who could, besides the two points in Franklin county, of which you know, visit their territory. There is about \$300 secured, and \$300 more would put this man in the field. If you think well of this plan, and the \$300 help in view, please let me know it as soon as possible, so that the committee of my church can go ahead in the work already undertaken. I write this to you so, if you think it well, you can send these lines to Dr. Tichenor and the Board at Atlanta.

Did you ever before hear of so many conversions of Germans in our English churches all over Missouri? It is the fruit of the work of Bro. Hoefflin and others. The doors are open, and the brethren realize the importance of the German work. May the Lord guide us all.

Most respectfully,

AND. KONZELMANN.

The Missouri Vereinigung of the German Baptists (German Baptist Association of Missouri) expressed by vote its gratitude towards the Home Board of the Southern Baptist Convention, and its noble Secretary, the Rev. Dr. Tichenor, for the generous assistance in carrying on the Lord's work among the 800,000 Germans in the State of Missouri.

And the Association desires to give special expression that we feel thankful towards our beloved brother, G. W. Hyde, D. D., the

generous Vice-President of the Board in Missouri, for his fatherly advice and personal interest in our work.

Thanking the Board and these good brethren for their sympathy and prayers, we trust to be worthy the confidence and co-operation in the future in extending the work into every county of our beloved State.

W. KROESCH,
AND. KONZELMANN, } *Committee.*

CITY MISSION WORK.

Of all work for the Master, it seems to me, city mission work is the most delightful and the most productive. About one year ago, the Board sent me to South Baltimore, that densely peopled section of the city where money is scarce, but souls are numerous. The church has enjoyed the blessing of God and made good progress.

* * * * *

A Baptist missionary should waste no energy and lose no time in brooding over obstacles and difficulties, nor in airing them before his fellow-workers for the Master. Others are succeeding, and he as a Baptist has a decided advantage over other workers, who are not Baptists. He has the truth plain and clear cut. He is not obliged to explain away the obvious meaning of plain statements in God's Word. Nor does he have the difficult task of defending certain rites and ceremonies, the utility and divine authority of which is far from being clear to the souls he is seeking. We should cease whining and lamenting over difficulties and obstructions; much less should we plead these as explanations of poor success or failures in mission work. It is true, the natural heart has no relish for spiritual truth; but the gospel faithfully lived and preached will create an appetite. And if the unsaved will not go to our churches and mission stations, where they can hear the gospel, then carry the gospel to them—on the streets, in the market-places, wherever a hearing can be had—and tell men they are lost sinners and Jesus died to save them. And some will be saved, who will perish if we waited for them to come into our places of worship.

A SERVICE FROM THE DOOR-STEP.

During one of those torrid spells of the past summer, one of our city pastors and a missionary of the Board was called on to conduct the funeral of a little child. He found himself in a thickly settled section, with no church or Sunday school within a half-mile. Curiosity and the intense heat had emptied the houses into the street. The pavements and door-steps swarmed with men, women and children, the majority of whom knew as little of the saving

power of the Christ as the heathen. He resolved to take the gospel to them. Having obtained permission from the father of the dead child to preach from his door-step on Sunday afternoons, he took his stand on the following Sunday, with a few Christian young people to sing. Service began, which has continued to the present, with glorious results, some of which I will mention. At the first service, the mother of the dead child was converted and afterward baptized; then the husband, whose door-step had been given for a pulpit: then several neighbors, heads of families and young people, have been baptized and added to the church, and at the last church service nearly one-third of the congregation was made up of persons from this neglected locality, from which not a single soul before had attended the missionary's church. The first convert at once turned her parlor into a school-room, and gathered in as many of the neglected children as she could, to teach them of the precious Saviour whom she had found. The second Sunday, she was crowded out. They then—the new converts, principally—rented the lower part of a small tenement house, tore out the partition, making one large room, which is taxed to its full capacity. Seventy-five poor, neglected children are taught the way of life, who before ran wild and uncared for. The same place is used one, and sometimes two, nights in the week for prayer and preaching service. Over-worked men and women among the poor, many of them, have not the clothing which they think is necessary for a religious assembly: many a busy house-wife can't readily find the time to dress for an hour's service. The reaction after a hard day's work deters many a poor man from changing his clothes in the evening. We encourage the women to come to our meeting just as they would drop in on a neighbor for a moment. We tell the men to make no more preparation than they would were they to visit the saloon or tobacco-shop. We have no fear but what, when the grace of God is in the heart, all the nice proprieties will follow. But, to get them under the influence of the gospel, we tell them to come as they left the work-shop, the women from their dish-pans or patching and darning. And they come. I have seen the house nearly filled with men in their working clothes, women with sleeves yet unrolled, some in sun-bonnets, some with no bonnets, some with little babes nursing, while the poor, tired mother is drinking in the precious hopes of the gospel.

I will end as I began. It is glorious! No work is more delightful, no work is more fruitful than city mission work.—*F. B. L., in Religious Herald.*

THE Baptist year book shows that the largest number of baptisms in any of the States last year was in Texas, 24,500 being reported.

DR. A. J. HOLT assures us that Tennessee will give the amount the Home Board has asked of her the present year.

TEXAS promises us help in paying for the house of worship of the First Baptist Church in New Orleans. Bro. John F. Purser will visit the churches and thankfully receive their offering.

ARKANSAS might join both her sisters on that side the river and send help to the struggling brethren of that great city. We will talk to her about it at the next Convention.

LET every friend of THE JOURNAL, *Your Journal*, and every friend of the cause it represents start the new year by forwarding a list of new subscribers.

WHY should not Missouri follow her example and make a liberal contribution for New Orleans? We wish she would. If the Savior's words, "It is more blessed to give than to receive," be true, she would be the gainer by it.

THE Baptist cause has never been so promising in New Orleans as it is now. In addition to our three churches, there is a house of worship in Carrollton which three years ago was a mission of the Coliseum Place Church.

WHAT are you doing for missions? What is your church doing? What is each individual member doing? It will not do to say we are poor and can't help. It will not do for any member of the church to attempt to set up this defence. It has been aptly said that every member of Christ's church should be a giving member or a receiving member. If you are not, of necessity, among the latter, you can not escape the obligation resting upon you to become one of the former.

A SET of wild youths disturbed the meetings held in Langban-shyttan, Sweden, and for years this field had been a barren one. The ring-leader emigrated to the United States and the place where he found work was surrounded by Godly Swedes. After some time he wrote to his mother that he had been saved by grace. This message brought some of his fellows in sin to consider their ways. Not only was there no disturbance of the meetings, but one after another of the rioters were won for Christ, as well as other people, men and women.—*Missionary Magazine.*

Diaz in New York.

The following letter was received from Bro. Diaz. The letter is published without editing, as we do not wish to deprive it of the magic charm of Bro. Diaz's own English:

NEW YORK, October 16, 1895.

Rev. Dr. I. T. TICHENOR,

Dear Dr.,—I have been in bed two days here with a bad cold and fever, am better to-day, but I am sure if I remain here I shall have bronchitis or pneumonia again, so the best thing is to go to my little sweet home. I am so hoarse that I can't talk loud at all.

I went to Boston to visit our beloved brother, Mr. Paine, expend with him twelve hours, and at my departure he very kind, give me \$350 for our hospital in Havana. I feel so glad that I don't find English words enough to express it.

I came here with the purpose to see if I can raise \$600 for our hospital, because I did have not a cent in hand and my childrens and women patients came to be treated. Operation and treatment is all right, but have no money to feed them at all. So I took my magic lantern and two hundred different views from Cuba and make up my mind to spend a month or two in this country, if was necessary, in order to collect that amount. But let me tell you that I did just like a young Mexican that once have a basket with *tamales* (Dr. McDonald knows what is that), he pays 50c. for the whole thing, and as soon as he sells out 80 cents he gave the basket and the balance of the *tamales* to the last customer. So I did—as soon as I get part of the money I need, instead to continue my collection until I have the \$600, I was in a hurry to carry the \$350 to my poor little Cuban childrens before I spend part of it in travelling expenses.

This present war we have in Cuba has break all my plans for the self-support of the hospital. We have now plenty sick people but no money. This hospital could be run with \$1200 a year. I did

not make an application to the Board because I know this is something else besides the *missions*, and your funds is to be use in missions. But how could I wish to impress upon the minds of our Baptist people the importance of this work? Oh if I knew any one that have money and are willing to invest in good work, I shall write a letter either in Spanish or English showing how much good could be accomplish with a small sum.

Dear Dr. with the money Mr. Paine has gave me I will take ten childrens for three months. And if you know anybody that are willing to help us in this matter, give them an opportunity to do it.

Yours in Christ,

DIAZ.

ETOWAH, OKLAHOMA TER., NOV. 1, 1895.

Dear Brother in Christ,—My labor ends this year as follows: Preached 156 sermons; baptized 13; traveled 344 miles; received from brethren \$20; organized 2 Sunday schools. I constituted no churches from the fact we could get no pastors. More churches than pastors. I had to preach to them or let them go down. Times have been quite hard, but are looking better at this time.

Pray for us when it goes well with you. I thank the Home Mission Board for its kindness to me. It has helped me to preach where and when I could not have done for want of help. Your help has supplied that want.

May God bless your labor in Christ,

JOHN P. DEWITT.

ST. LOUIS, MO., October 15, 1895.

Dear Dr. TICHENOR,—We feel like singing, "Praise God from whom all blessings flow."

The past quarter was one of great trials, but also one of great victories. We received six persons into the church, all adults and heads of families, two of them by baptism. Services are all well attended.

The work in the country in Jefferson county is very promising, and trust we will be able soon to send a man in that field. We have a good man in view, and trust that the Lord will give us the means.

Most respectfully,
AND. KONZELMANN.

EDMOND, OKLAHOMA TER., NOV. 2, 1895.

Dear Brother,—Once more with a thankful and a prayful heart I have received your check, and it came in a time of need.

I believe that Oklahoma is experiencing the hardest time this fall that she ever has had since the opening of the country—but the wheat is looking fine at present, and plenty of rain, so the prospects are good for another year if the seasons continue.

The interest in our churches seems to be getting better, and the prospects are good for some good revivals this winter.

May the rich blessings of God rest upon you in your work, is my prayer.

Your Brother in the work,
W. H. MORROW.

LEXINGTON, O. T. October 31, 1895.

Dear Doctor,—I send quarterly report which is not at all satisfactory to myself. There are many hinderances to mission work in this new country which time and perseverance alone can overcome. But we patiently abide the will of the Lord.

In my field some of our strongest men financially are opposed to missions and Sunday schools, so they are a stumbling block to the development of the spirit of missions. Neither will they pay the pastor anything. But I will not speak of all that is in the way of Christian progress.

REPORT.

Miles traveled,	260
Sermons preached,	20
Prayer services,	25
Sunday-school addresses,	3
Pastoral visits,	60
Baptized,	16

Received by letter, 3

Very respectfully,
Your Brother in Christ,
W. A. ROWE.

Miss Buhlmaier's Work.

Accompanying the last gratifying report of Miss Marie Buhlmaier, of Baltimore, she says :

"As was intimated in my last report, the sewing-schools were reopened at Chester-Street Mission on September 28th, and the Church school October 5th. At this time we have the three schools well started, as you will note in the report.

"It is especially gratifying to see the progress of the new school on Calverton road. Last Tuesday the attendance was ninety-seven. We need helpers.

"It is on my heart that the Lord will open a way for us, so as to be enabled to further push the work on this new field. The population is largely German, and I am confident that there is work to be done among them. Help us to pray that the Master will send laborers into His harvest.

"I am happy to state that my health is much improved, for which I am very thankful."

SEAY, BLAINE CO., OKLA., NOV. 1, 1895.

Dear Brother,—As another quarter has passed, I forward you my report for the last few months.

By the help of the Lord I was enabled to preach regularly the Gospel to our people in the church as well as on the stations.

Although a sufferer for some months, I have filled all my appointments, and preached on Sundays three times. Twice a month I preach in the English language—once to the Bethel church near here, and once in the "Strip," some twenty miles from our church house. During the week we have two or three meetings in private houses or school houses.

In September it was my privilege to baptize four persons, and to give the hand of fellowship to six. Some professed conversion and others were awakened to a sense of their condition. So you see the work is going on. It is our desire and prayer that "showers of blessing may come from on high."

The people are very poor, and they must receive help from outside to get through the winter. Our crops were a failure this year. Many people leave for Kansas and other States, but our people as a rule stay. They hope that God will again bless their daily labors.

I had a call only a few weeks ago from a strong church in Kansas, and although a good salary was offered I declined, for I cannot as yet leave this field. For the sake of the Lord's cause my wife and I are willing to deny ourselves and endure sacrifices. Of course if the Board would

not aid us it would be impossible for us to stay. From the field we can expect hardly anything at all. We feel, therefore, the more thankful to the Board.

A small church was organized this year in Washita county, some 100 miles southwest of us. How I do wish that the Board was able to sustain a missionary in that field.

Here is the summary of my work :

Sermons preached,	30
Other meetings held,	25
Business meetings,	3
Baptized,	4
United with the church,	9
Visits made,	40
Travelled every Sunday from 20 to 30 miles.	

Papers and tracts distributed.

Yours in the Lord,

E. GRAALMAN.

RECEIPTS OF THE HOME MISSION BOARD

From October 15th to November 15th, 1895.

Alabama.—W. B. Crumpton, Cor. Sec., \$480.45; W. B. Crumpton, Cor. Sec., Indian Miss., \$5.60; Collections of S. S., Miss'y Day, by Dr. T. P. Bell, \$122.08; W. B. Crumpton, Cor. Sec., \$176.84; W. B. Crumpton, Cor. Sec. Pura Cova, \$5; W. B. Crumpton, Cor. Sec. Cuban Miss., 7 cents; W. B. Crumpton, Cor. Sec. Indian Miss., \$3; Ladies' So., Selma, Box Frontier Miss'y, \$75; Ladies' So.; Evergreen, Box Frontier Miss'y, \$60; Ladies' So., Greenville, Box Frontier Miss'y \$60 35; Ladies' So., East Lake. Box Frontier Miss'y, \$112.75; Ladies So. Livingston, Box Frontier Miss'y, \$29. Total, \$1,132.14.
Previously reported, \$393.96 Aggregate since May, \$1,526.10.

Arkansas.—Clear Creek Ass'n, B. W. Webb, Clerk, \$6.35; Collections of Sunday schools, Miss'y Day, by Dr. T. P. Bell, \$29.45; Miss'y So., 1st ch., Little Rock. Mrs. M. Miles, Treas., \$11.65; Mrs. W. H. Carruth, Washington, tuition of Mary Lozano, Cuba, \$3; Aid So., Arkadelphia, box frontier missionary, \$130.75; Ladies' So., Prairie Grove, box frontier missionary \$10; Ladies' So., Searcy, box frontier missionary, \$30; Ladies' So., Prescott, \$60; Ladies' So., Jonesboro, box frontier missionary, \$27; "Sunbeams" Jonesboro, box frontier missionary, (contributed) \$19. Total, \$357.20.
Previously reported, \$139.87. Aggregate since May, \$497.07.

District of Columbia.—Collections of Sunday schools, Miss'y Day, by Dr. T. P. Bell, \$71.30; East-Street ch., Washington, F. A. Roderick, Treas., \$5.65; W. E. Evans, Treas., for 1st ch., New Orleans, \$34.44. Total, \$111.39.
Previously reported, \$28.76. Aggregate since May, \$140.15.

Florida.—Woman's Missionary Society, by W. N. Chandoin, Cor. Sec., Cuban girls, \$34; W. N. Chandoin, Cor. Sec., \$21.67; Collections of Sunday schools, Miss'y Day, by Dr. T. P. Bell, \$37.40. Total, \$93.07.

Previously reported, \$199.28. Aggregate since May, \$292.35.

Georgia.—Collections of Sunday schools, Miss'y Day, by Dr. T. P. Bell, \$223.24; Ladies' So., West End ch., Atlanta, box frontier missionary, \$78.60; Ladies' So., Washington ch., Georgia Ass'n, box frontier missionary, \$75; Ladies' So., 1st ch., Macon, box frontier missionary, \$110; Ladies' So., Carrollton, box frontier missionary, \$107.26; Chattooga Ass'n, Geo. D. Espy, Treas., \$17; Dahlongea Ass'n, by W. P. Price, \$10; J. G. Gibson, Cor. Sec and Treas., \$1,092.40; J. G. Gibson, Cor. Sec. and Treas., \$401.97; Tutuall Square church, Macon, W. J. Juhan. Treas., \$10; J. G. Gibson, Cor. Sec. \$1,000; Ladies' So., Hartwell ch., box frontier missionary, \$23; Ladies' So., Perry ch., box frontier missionary, \$20.25; Woman's Miss'y So., and children of Greensboro ch., box frontier missionary, \$63.50. Total, \$3,232.22.

Previously reported, \$1,494.78. Aggregate since May, \$4,727.

Kentucky.—Woman's Miss'y So., 1st ch., Bowling Green, Salary of teacher in Rev. J. V. Cova's school, Havana, \$25; Miss Sallie Graham, Big Clifty, \$1; Collections of Sunday schools, Miss'y Day, by Dr. T. P. Bell, \$91.92; Woman's Missionary, Mrs Hamet Cary, Sec. and Treas., \$35.94; Ladies' So. 1st ch., Owensboro, box frontier missionary, \$100; Ladies' So., Bowling Green, box frontier missionary, \$116.50; Ladies' So., Williamsburg, box frontier missionary, \$30. Total, \$400.36.

Previously reported, \$1,895.87. Aggregate since May, \$2,296.17.

Louisiana.—Collections Sunday schools, Miss'y Day, by Dr. T. P. Bell, \$26.62. Total, \$26.62.

Previously reported, \$132. Aggregate since May, \$158.62.

Maryland.—Eutaw Place ch. Baltimore, by J. Levering, \$844.29; Estate of Mrs. Adalia Wheeler, deceased, by J. Levering, \$50; Franklin Square ch., Baltimore, by F. E. Wilson, \$48.38; Fourth ch., Baltimore, \$10.03; Mt. Zion ch., by Rev. E. Y. Mullins, \$5; collections of Sunday Schools, Missionary Day, by Dr. T. P. Bell, \$13.77; W. B. H. M. Soc'y, Grace ch., Baltimore, box frontier missionary, \$94.40; W. B. H. M. Soc'y, Young Woman's Miss'y Soc'y, Baltimore, (German work), \$150; Eastport Sunday school, \$2; Rider Fund, by Harry Tyler, Treas. Bapt. Union Ass'n, \$241.40; Arlington Sunday school, Baltimore, by Harry Tyler, Treas., Baptist Union Ass'n \$1; Annapolis Bapt. Young People's Union, by Harry Tyler, Treas. Bapt. Union Ass'n, \$250; Mt. Zion ch., Montgomery Co., by Harry Tyler, Treas. Bapt. Union Ass'n, \$10; Rockville ch., by Harry Tyler, Treas. Bapt. Union Ass'n, \$7.94; Riverside Sunday school, Baltimore by Harry Tyler, Treas. Bapt. Union Ass'n, \$2.73; Riverside ch., Baltimore, by Harry Tyler, Treas. Bapt. Union Ass'n, \$4.33; Forest ch., by Harry Tyler, Treas. Bapt. Union Ass'n, \$1; W. B. H. M. So., "Gladstone Gatherers," 1st ch., Baltimore, box frontier missionary, \$46.72; W. B. H. M. So., "Ready Reapers," 1st ch., Baltimore, box frontier missionary, \$75; W. B. H. M. So., (bedding), box frontier missionary, \$76.80; W. B. H. M. So., 7th ch., Baltimore, (German work), \$5. Total, \$1,543.79.

Previously reported, \$401.17. Aggregate since May, \$1,944.96.

Mississippi.—First ch., Meridian, P. H. Gill, Treas., \$12.25; Collections of Sunday school, Missionary Day, by Dr. T. P. Bell, \$50.15; Sunday school Palestine ch., Central Ass'n, \$2.40; Palestine ch., Central Ass'n, \$2.55. Total, \$67.35.

Previously reported, \$294.37. Aggregate since May, \$361.72.

Missouri.—A. E. Rogers, Treas. for church building, California, Mo., \$25; Woman's Miss'y So., by A. E. Rogers, Treas., \$15.80; A. E. Rogers, Treas., \$670.90; Collections Sunday School, Missionary Day, by Dr. T. P. Bell, \$19.75; Woman's Miss'y So., by A. E. Rogers, Treas., \$7.50; A. E. Rogers, Treas., \$92.88; Woman's Miss'y So. Delmar Ave. ch., St. Louis, Miss Bertha Burgess, Treas., \$25. Total, \$856.83.

Previously reported, \$1,083.38. Aggregate since May, \$1,910.21.

North Carolina.—Collections of Sunday schools Missionary Day, by Dr. T. P. Bell, \$126.71; Western N. C. Sunday schools, Missionary Day by Dr. T. P. Bell, \$250; Ladies' So., 1st ch., Raleigh, box frontier missionary, \$168.98; Ladies' So., Mt. Tabor, box frontier missionary, \$20.50; Ladies' So., Staikville, box frontier missionary, \$47.68; Ladies' So., Aberdeen, box frontier missionary, \$60; Ladies' So., Winston, box frontier missionary, \$80; Ladies' So. Union, (contribution), box frontier missionary, \$13.30; J. D. Roushall, Treas., \$300. Total, \$819.67.

Previously reported, \$397.67. Aggregate since May, \$1,217.32.

South Carolina.—Pendleton Street ch., Greenville, by W. L. Kell-t, \$1; Welch Neck ch., by J. M. Sompavrac, \$5.70; Pleasant Valley ch., by L. Shurley, \$2.55; Woman's Miss'y So., Red Bank, by J. L. Corson, \$5; Ebenezer Sunday school, by J. P. Smoak, \$1.75; Clearmont Sunday school by J. C. Freeman, Sec'y Frontier Miss., \$1.35; Citadel Square ch., Charleston, by Thos. Smith, \$10; Pee Dee Ass'n, T. H. Bethea, Treas., \$17.88; Orangeburg Ass'n, by T. E. Rickenbacker,

\$21; Collections of Sunday schools, Missionary Day, by Dr. T. P. Bell, \$305.82; "A Brother," by C. C. Brown Sumter, \$1; York Ass'n, W. H. Edwards, Clerk, \$5.80; Florence Sunday school, by W. M. Waters, \$1.50; Abbeville ch., by W. D. Barksdale, \$1.68; Lexington Ass'n, J. G. Fallow, Treas., \$2.65; Aiken Ass'n, J. M. Rives, Treas., \$20.92; Sumter Baptist ch., by Miss Fannie Haynesworth, \$9.35; Chesterfield Ass'n, Albert Eddins, Treas., \$5.90; "Sunbeam Society," Fernel's Bay Sunday school, Miss Cordie Gibson, Sec'y, \$1.70; Spartanburg Ass'n, S. B. Ezell, Treas., \$1.50; Darlington ch., Geo. H. Edwards, Treas., \$18.49; Florence Ass'n, M. L. Jones, Treas., \$17; "Sunbeam Society," Beaufort Sunday school, by Mrs. C. E. Danner, \$5; Pisgah ch., Piedmont Ass'n, by Rev. J. Jameson, \$1.25; Central Committee Woman's Miss'y So., Mrs. John Stout, Cor. Sec'y, \$27.35; Charleston Ass'n, Zimmerman Davis, Treas., \$51.30; 1st ch., Greenville, W. C. Barton, Ass't Treas., \$20.05; Ladies' So., Newberry, box frontier missionary, \$65; Fairfield Ass'n, W. R. Rabb, Treas., \$1; Sunbeams, Edgefield Village ch., O. Sheppard, Treas. \$4. Total, \$640.29.

Previously reported, \$1,366.06. Aggregate since May, \$2,006.35.

Tennessee.—Clarksville Sunday school, by Dancy Fort, \$6.94; Brownsville ch., S. T. Thomas, Treas., \$17.00; Collections of Sunday schools Missionary Day, by Dr. T. P. Bell, \$84.72; Ladies' So., Covington, box frontier missionary, \$53.75; Ladies' So., 3d ch., Nashville, box frontier missionary, \$93.40; Blackwater ch., Mulberry Gap Ass'n, W. H. Smith, Clerk, \$2; New Life ch., Mulberry Gap Ass'n, W. H. Smith, Clerk, \$1.25; W. M. Woodcock, Treas., \$131.31; Ladies' So., Trenton ch., box frontier missionary, \$47.50; Ladies' So., 1st ch., Knoxville, box frontier missionary, \$160; Ladies' So., Dyersburg, box frontier missionary, \$50; Springdale ch., by Rev. D. L. Maris, \$1; J. Deakins, Douglas, \$4; Dumplin ch., W. G. Cate, Treas., \$7.50. Total, \$660.37.

Previously reported, \$2,271.59. Aggregate since May, \$2,931.96.

Texas.—Red River Ass'n, W. B. Terry, Treas., \$4.75; Collections of Sunday schools Missionary Day, by Dr. T. P. Bell, \$92.32; Woman's Miss'y So., Abilene, Mrs. Wm. Young, Treas., \$8; Texarkana Ass'n, W. H. Tison, Treas., \$1; Prospect Hill ch., San Antonio, box frontier missionary, \$40; M. D. Early, Gen'l Supt. of Missions, \$276.29. Total, \$392.36.

Previously reported, \$873.99. Aggregate since May, \$1,266.35.

Virginia.—Collections of Sunday schools Missionary Day, by Dr. T. P. Bell, \$28.51; Societies Pine-Street ch., Richmond Dover Ass'n, box frontier missionary, \$130; Missionary Society Freeman-Street ch., Norfolk, by F. H. Gale \$35; Ladies' Society, Second ch., Richmond, box frontier missionary, \$75; Ladies' Society, Centennial ch., Rappahannock Ass'n, box frontier missionary, \$66; Ladies' Society, Crooked Run, Shiloh Ass'n, box frontier missionary, \$60.38; Ladies' Society, Walnut Grove Dover Ass'n, box frontier missionary, \$19.90; Societies Pine-Street ch., Richmond, (additional) box frontier missionary, \$5.50. Total, \$420.19.

Previously reported, \$3,154.51. Aggregate since May, \$3,575.

Miscellaneous.—South Dakota, Collections Sunday schools, Missionary Day, by Dr. T. P. Bell, \$6.98. Total, \$6.98.

Previously reported, \$69.64. Aggregate since May, \$76.62.

Grand total for the month, \$10,761.13. Previously reported, \$14,204.88. Aggregate since May \$24,966.01.

Woman's Missionary Union,

AUXILIARY TO S. B. C.

MOTTO: "GO FORWARD."

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MISSION-CARD TOPIC FOR DECEMBER, 1895.

MISSIONS IN SOUTHERN STATES—STATE MISSIONS.

Missions in Southern States

—**State Missions**—“And Jesus * *

* said, I have compassion on the multitude.” Missionaries, 331; baptisms, 4,212; Sunday schools, 1,313; teachers and pupils, 17,270; tracts distributed, 584,938.

Study Topics.—*Changed conditions. Religious resources of certain States not sufficient to meet demands in those States. City evangelization. Destitute regions. Immigration. Importance of prompt action.*

PROGRAM FOR DECEMBER, 1895.

SUBJECTS: MISSIONS IN SOUTHERN STATES—STATE MISSIONS.

“To be a Christian means to count one's self in and not out when any new adaptation of Christianity presents itself.”

I. Bible Reading—

First Person—Fate of nations who do not serve God.—Isa. lx: 12
Zach. xiv: 17; Matt. xxi: 42-44

Second Person—Duty of witnessing, or proclaiming, the Gospel message.—Matt. xx: 4; Acts I: 8
Luke xxiv: 48; Acts II: 32.

Third Person—Promises to faithful witness? Matt. xxviii: 20; John xiv: 14.

Fourth Person—A Christian Nation—Psa. xxxiii: 12; Prov. xiv: 34
Deut. xv: 5; Jer. iv: 2.

2. Facts—Convention Report, 1895.—Missionaries, 331; baptisms, 4,212; Sunday schools, 1,313; teachers and pupils, 17,270; tracts distributed 584,938.

3. Prayer for success on present methods and enlarged work for the future.
4. Hymn—"Awake, my soul, stretch every nerve."
5. Leaflet—"Mission Work in Cities," by Rev. Malcolm MacGregor. To be read in sections, interspersed with stanzas of "My Country, 'tis of thee."
6. Plans for Christmas Offering.
7. Chorus by the Young People's Society.
8. Sketch of Rev. J. W. D. Creath. See *Young People's Leader*, December 5, 1895.
9. Business, reports, etc.
10. From previously appointed committee, receive reports from mission work in the State.
11. Collection.
12. Closing Hymn—"Nearer, my God, to Thee"—a resolve for the new year.

Monthly Missionary Literature.

FOR CHURCHES AND SOCIETIES.—The leaflet for the month, "Home Mission Work in Cities," has been written by Rev. Malcolm MacGregor. (Price, 3 cents, Maryland Baptist Mission Rooms). As our Southern cities are rapidly growing, so is the subject presented in the leaflet of increasing importance, and so does the writer's theme rise into a climax under the following heads: Home Mission Work in Cities, for the sake of (1) the Cities, (2) the Country, (3) the World, (4) the Christian Workers, (5) for Christ. As this 'last plea, which involves "the glory of God," shall become the main motive of mission work, that work will assume its first rank in the church's estimation, as Christ designed it should, and not remain an afterthought, or occasion for spasmodic effort, as it too often is.

FOR YOUNG PEOPLE'S SOCIETIES AND CHILDREN'S BANDS.—*The Young Peo-*

ple's Leader, an 8 page weekly, price 75 cents, Baptist Sunday-school Board, Nashville, Tenn., supplies entertaining reading and helpful missionary aids adapted to young people.

Kind Words,—Price, 50 cents per annum, same address as *Leader*, does the same service for the Sunday-school and Children's Bands.

Monthly Literature, 8 cents per quarter, 30 cents per annum, Maryland Baptist Mission Rooms, 9 west Lexington street, Baltimore.

Upheld.

BY GRACE DUFFIELD GOODWIN.

Love holds me in the hollow of his hand,
And bids me try
To pierce the dark that he alone hath spanned,
And reach the sky.

Love holds me in the hollow of his hand,
And bids me sing,
While chanting stars and rushing worlds withstand
My murmuring.

Love bids me in the hollow of his hand
At Peace to be,
Content that what I fail to understand
Is best for me.

I sing my song I struggle, hope, or rest;
He bends above:
My frail wings own for their unshaken nest
Almighty love.

—Selected.

Where Shall We "Go"?

What joy if I could know that I bring some thought that strikes deep into your soul and mine; something that will agitate that calm of indifference which like a pall wraps our souls; some message from the Divine Master that will cause our hearts to glow with love so intense and to be heavy with responsibility so fearful that to soothe the burning and to lighten the load we are impelled to continual active service in his cause!

Is there any work we can do in this matter of soul saving? Yes, there is not a single Christian for whom God has not meant that injunction "Go." Are we

heeding that injunction? Have we gone to those in our homes, in our community, in our land, across the waters to Brazil, Africa, Japan, China? Have we found any who need our help, any famishing creature who turned with piteous pleading to us for the bread of life? Can we sit still at ease with hands idly folded, eyes shut, and ears deaf, while millions of human creatures are every day sinking into the awful pit, creatures to whom we can reach the helping hand; and then say there is laid up for us a "crown of life"? Are these idle questions, springing from fancy? No, they are facts staring us in the face, and we in our stupid indifference pass them by unheeded. Why is it that we are so neglectful of these interests? It is because the world with its cares and pleasures is drawing us away. We are allowing ourselves to be deceived by satan about what is our duty; we have not interceded enough with our Heavenly Father about his will concerning us; we have not given up ourselves wholly to his work; we forget that we should serve him in every thought, word, and deed, that all should be done to his honor and glory.

It is not those alone in heathen lands who are worshipping idols, but here in our own land we who profess to be Christians are burning our hearts' choicest incense on the altars of ease, pride, and ambition. Is it any wonder that while we who were chosen to be the "Light of the world" are setting such an example that the heathen are still groping in darkness? O let us awake to a sense of our duty! Let us tear ourselves from these idols around which our heart-strings have so long been growing, and lay our bleeding, broken heart on God's altar, saying, "Here am I Lord, send me." Yes we can go not only on our feet, but on the wings of prayer and contributions. We can read the letters in *THE JOURNAL* from the missionaries and become so much interested in our fellow creatures in distant

lands and in our own country that we shall feel they are all near and dear neighbors, and our hearts will yearn in sympathy for them. We can converse with those around us about these important subjects till they will catch the inspiration that is moving us and join the ranks that are marching onward to take the world for Christ. Who can measure the influence that the most insignificant one of us may have by taking a step in this great cause? Can we conceive of rapture so great as that which would fill our souls if when we stand before the judgment throne, Christ shall place upon our brow a starry crown, and among the sparkling gems we discover one which on earth was the soul of one whose name we had never heard and whose countenance we had never beheld?

Then "forth into the harvest fields," fellow Christians, let us all "Go".

REBECCA S. WILLIS.

Church Dedication on the Frontier.

"The church stood on a hill—nothing else in sight but a blacksmith's shop, opened two days in the week, a little grocery, and one house. We went into the grocery, kept by a friendly man, and down some stairs, cut out of the clay and covered with carpet, into a very large and pleasant room dug out of the clay. No beds were in sight, as most people here turn them up by the side of the walls. After tea I said to myself, there won't be much of a crowd here; but I was wrong again. By eight o'clock I saw people coming from all directions. Why, I said, they seem to be coming out of the ground, as I saw their forms gradually rising above the horizon. 'Well,' said the man 'most of them are.' Each wagon had chairs; and by 8:30 P. M., over 300 people were there; by nine, over 400; and by 9:30 no less than 500 gathered; nearly 100 having to stand outside. Never had I seen people so hungry for

the Gospel. Many of the elders had come from Kansas and other frontier States, their home originally having been in the East. Women wept—and so did strong men—as the old hymns were sung, and fond memories came up of home and mother. Oh the loneliness of these prairie homes, hundreds of them without the common necessities of life, even such as flour and milk! Men were cutting wood and carrying it twenty miles for fifty cents, and sometimes having to beg for it at that. I don't believe there is anywhere more hardship than that of the poor settler who literally dies that those who come after him may live.

"We had fifty miles farther to ride to another dedication—twenty-five miles through a dust storm so violent that, with houses shut up as tight as they could be, it seemed as if a heavy fog was in the room. After resting the horses, getting dinner, and talking with a ragged man, a "preacher," we rode on to a new county town.—*Selected.*

Frontier Boxes

From the following W. M. U. Societies boxes of supplies, valued as below, have been reported as sent to home missionaries since October 7th: Curtis Bay Church, Md., \$75.33; West End Church, Atlanta, Ga., \$78.60; Washington Church Georgia Association, \$75.00; First Church, Raleigh, N. C., \$168.98; Mt. Tabor, N. C., \$20.50; Grace Church, Baltimore, Md., \$94.40; First Church, Macon, Ga., \$110; Young Woman's Mission Society, Immanuel Church, Baltimore, Md. (contribution to German Work), \$1.50; Third Church, Nashville, Tenn., \$93.40; Societies of Pine Street Church, Richmond, Dover Association, Va., \$130.00; Carrollton, Ga., \$107.26; Hartwell Church, Ga., \$23.00; Perry Church, Ga., \$20.25; Woman's Mission Society and children, Greensboro Church, Ga., \$63.50; Second Church, Richmond, Dover Association, Va., \$75; Centennial Church, Rappahannock Asso-

ciation, Va., \$66; "Gladsome Gatherers," First Church, Baltimore, Md., \$46.72; "Ready Reapers," First Church, Baltimore, Md., \$75; Trenton Church, Tenn., \$47.50; Seventh Church, Baltimore, Md. (contribution to German work), \$5.00; Woman's Baptist Home Mission Society of Maryland, bedding, \$76.80; Newberry, S. C., \$65; Crooked Run, Shiloh Association, Va., \$60.58; Walnut Grove, Dover Association, Va., \$19.90; Societies of Pine Street Church, Richmond, Va. (additional), \$5.50; First Church, Owensboro, Ky., \$100; Bowling Green, Ky., \$116.50; Williamsburg, Ky., \$30; Prospect Hill Church, San Antonio, Texas, \$40; Arkadelphia, Ark., \$130.75; Prairie Grove, Ark., \$40; Searcy, Ark., \$30; Prescott, Ark., \$60; Jonesborough, Ark., \$27; "Sunbeams" Jonesborough, Ark., (contribution) \$19; First Church, Knoxville, Tenn., \$160; Dyersburg, Tenn., \$50; Starkville, N. C., \$47.68; Aberdeen, N. C., \$60; Winston, N. C., \$80; Union N. C. (contribution), \$13.30; Selma, Ala., \$75; Evergreen, Ala., \$60; Greenville, Ala., \$60.35; East Lake, Ala., \$112.75; Livingston, Ala., \$29; Booneville, Mo., \$51; New Prospect, Roanoke Association, Va., \$12; Salem, Valley Association, Va., \$55.75; Gwathmey, Dover Association, Va., \$50; Goldsboro, N. C., \$60; Oxford, Miss., \$54.85. Total, \$3,229.65.

Previously reported, \$2,170.56. Total, \$5,400.21. ANNIE W. ARMSTRONG.

Quarterly Report—Treasurer Woman's Missionary Union.

STATE.	FOREIGN.	HOME.
Alabama, . . .	\$ 234 51	\$ 270 67
Florida, . . .	20 79	141 06
Kentucky, . . .	146 55	126 77
Maryland, . . .	630 71	787 94
Mississippi, . . .	168 61	153 84
North Carolina, .	249 19	312 28
South Carolina, .	487 91	143 89
Tennessee, . . .	171 15	299 47
"Young South,"	185 61	2 20
Texas,	210 16	350 90

Virginia, . . .	1,160 69	1,198 11
West N. Carolina,	84 51	63 30

Some of the States report contributions for other than Southern Baptist Convention Missions. Appended are the additional amounts. Alabama, \$604.86; Florida, \$145.65; Kentucky, \$11.00; Mississippi, \$1,180.55; North Carolina, \$87.40; Tennessee, \$2,115.49; "Young South," \$102.93; Texas, \$5,806.37; West North Carolina, \$21.37.

MRS. W. C. LOWNDES,
Treasurer.

Report for previous quarter from Mississippi not having been received in time for publication is now given: Foreign, \$169.25; Home, \$117.00; other missions, \$1,005.39.

**Suggested Appropriations for
W. M. U.**

STATES.	FOREIGN MISSION.
Alabama,	\$1,500 00
Arkansas,	800 00
District of Columbia,	250 00
Florida,	950 00
Georgia,	2,800 00
Kentucky,	2,250 00
Louisiana,	400 00
Maryland,	2,500 00
Mississippi,	1,200 00
Missouri,	1,750 00
North Carolina,	1,950 00
South Carolina,	4,200 00
Tennessee,	1,100 00
"Young South,"	300 00
Texas,	2,700 00
Virginia,	4,800 00
Western Arkansas,	50 00
Western North Carolina,	500 00
Total,	\$30,000 00

STATES.	HOME MISSIONS.
Alabama,	\$1,600 00
Arkansas,	1,050 00
District of Columbia,	250 00
Florida,	2,300 00
Georgia,	2,650 00

Kentucky,	1,650 00
Louisiana,	700 00
Maryland,	4,250 00
Mississippi,	1,350 00
Missouri,	1,650 00
North Carolina,	1,000 00
South Carolina,	1,100 00
Tennessee,	1,500 00
"Young South,"	100 00
Texas,	1,700 00
Virginia,	1,900 00
Western Arkansas,	50 00
Western North Carolina,	200 00
Total	\$25,000 00

**Co-operation of Baptist North
and South to Help the Colored
People.**

Over one half of the Baptists on this planet are in the territory of the Southern Baptist Convention. In some districts nothing but a Baptist can be found with a search warrant. A member of the Georgia Legislature, when asked the geological formation in his county, replied that it is was mainly Baptist. Above and below the sod the Baptist are very numerous. The joining of forces for the amelioration of the colored people is sure to have a powerful effect, besides the promotion of a fraternal feeling. The society South seeks co-operation with the society North in the religious improvement of the colored people. They must be prevented from relapsing into barbarism. If they become barbarians, the people will be compelled to resort to barbarous means to protect themselves. The Negro preachers are held in high regard by their people. Their word is infallible in more things than one. Hence the great necessity to train these preachers. Many of them in their pulpits give way to vehement outbursts of mere animal emotions. John Jasper's sermon, "The Sun do move," is a marvel of exegetical and homiletical truth compared to the sermons of many of the native

preacher. With the co-operation of the two societies great results may be predicted for the cause of Jesus Christ.

REV. DR. J. B. HAWTHORNE.

STATE NEWS.

NOVEMBER 12, 1895

WASHINGTON, D. C.—At the invitation last spring of the Washington Missionary Society, Home Mission work as conducted by W. M. U. was laid before them by the Corresponding Secretary. At the time and later at the annual meeting, the subject of frontier boxes interested the workers. As a result four boxes will be sent from three of the churches. An auxiliary to W. M. U. from the District of Columbia would be heartily welcomed.

VIRGINIA.—The President of Central Committee, Mrs. A. M. Gwathmey, to the gratification of friends of the work, has withdrawn her resignation. Earnest preparations ensuring a successful annual meeting at Petersburg, are now making. Miss Buhlmaier will be in attendance.

WESTERN NORTH CAROLINA.—The missionary work had a baptism of the Spirit at the annual meeting in Bryson City, and workers have been so encouraged as to attempt to double last year's contributions. Public sentiment has taken a stride forward in favor of missions.

NORTH CAROLINA.—December 5th is the date of annual meeting. An unusual effort is making to add \$1,000 to the year's gifts as a memorial fund to Dr. and Mrs. Yates, on which a new missionary will be sent out by the Board. May the effort be crowned with success!

SOUTH CAROLINA.—The officers are busied with preparations for the annual meeting occurring the last of November

FLORIDA.—The work advances under many difficulties; with so little to give since the crop failures, some feel they

may as well stop holding meetings. God is still rich in blessing, though his people may not have treasure to give, they can call down His blessing in prayer upon the work.

GEORGIA.—While the work is steadily progressing, there is nothing at hand to report.

ALABAMA.—The Central Committee has not ceased to lament the loss of its efficient President, Mrs. Hamilton. They are now preparing for the third annual meeting of their woman workers in connection with the State Association. Mrs. William Harris, of Montgomery, a most efficient worker, again finds it possible to enlist in the work.

MISSISSIPPI.—The prolonged financial pressure which has seemed almost to paralyze missionary effort is now lifting, and consequent energy is shown in the Lord's work.

LOUISIANA.—A new Central Committee has been formed with Mrs. Shellie Dobbs as its President, and Mrs. P. Lyle, Secretary. It is located in New Orleans. We wish the new workers every success in their undertaking.

TEXAS.—At the late annual meeting in Belton, the location of the Central Committee by unanimous vote was moved to Dallas, and Mrs. W. L. Williams was chosen President, with other officers unchanged. The *Texas Baptist Worker* will also be published in Dallas, and Miss Everett, the Secretary, will remove there. A tract bureau will be established at head-quarters.

ARKANSAS.—Frontier box work is engaging the efforts of the Society at present.

MISSOURI.—Mrs. Roswell Graves spent some time in Missouri on her way to China. She was greatly pleased with the people and hopes she was helpful in di-

recting their attention to the needs of the foreign field. Mrs. Burnham, writes—"There has been a boom in box sending."

KENTUCKY.—Dr. Whitsitt is determined to make W. M. U. work understood and appreciated at the Seminary, so that outgoing ministers shall be in hearty sympathy with its purposes of usefulness.

TENNESSEE.—The new officers are growing accustomed to their work and developing themselves and it, by their efforts. Mrs. J. O. Rust has taken charge of the column in *The Reflector*. The W. M. U. State meeting was a great success as to attendance and interest with much work reported.

MARYLAND.—Both of the State Societies, Home and Foreign, held their Anniversaries in October. The meetings were most profitable and enjoyable. Returns from Home Mission Society, \$4,260.32; from Foreign, \$1,648.16. A. A.

Executive Committee Notes

November 12, 1895. The month has been one of encouraging labors, with the gracious truth made manifest that God in his own time will make known his own will and bring things to pass. "Waiting on the Lord" is not lost time. Letters written, 883; postals 10.

FRONTIER BOXES sent, 46; valued at \$2,229. These are now forwarding rapidly, but none too much so to meet the longing expectations and needs of missionaries. It is pitiful to receive the letters from some who were notified to write if no news came from societies at the expiration of three months. Don't disappoint these raised expectations, if possible.

OFFICIAL VISITS OF SECRETARIES and others to Baltimore. Rev. E. Y. Mullins, Associate Secretary Foreign Board, is anxious to increase the circulation of THE MISSION JOURNAL, now doubly valuable as the organ of both Boards and of W.

M. U. A circular with order blank attached has been issued, since his visit, in very neat form and sent for distribution to State Central Committees. Let every reader of THE JOURNAL secure one subscriber. Drs. Willingham, Bell and Whitsitt were also consulted in reference to many points of interest in W. M. U. efforts. Their wise counsel, hearty sympathy and ready co-operation in W. M. U. work are of great assistance, making the one-ness of the work of mutual benefit to all of the Boards.

SUNDAY-SCHOOL MISSIONARY DAY.—Dr. Bell is much gratified with financial results of the effort; to date the entire expenses of literature, etc., have been met and \$900 remitted to each Board for missions. Over 1,000 schools have sent for the literature. All were asked to send returns to Sunday-school Board, that full totals might be learned, and thus the encouragement gleaned from success might re-act on future efforts. With this W. M. U. plan of work, as with many others, the full ideal is not reached, because results are gathered in many varying ways, finally reaching the Boards, but not credited to the effort which inspired them. Perhaps this independence of method is a structural part of Baptist polity, but we fear it defeats the general good.

LITERATURE FOR CHRISTMAS OFFERING AND WEEK OF PRAYER.—A most helpful and suggestive arrangement of topics, with Scripture selections for week of prayer, has been issued by W. M. U.; also a very interesting program for the day of ingathering of Christmas envelopes. The envelope itself is very attractive in its style, the thought of making its contents a birthday registry in cents, nickels, or dimes, may stimulate many to larger gifts for the work in China. These publications are in the hands of Central Committees for distribution.

The Corresponding Secretary expects to go Atlanta to make an address before

the Woman's Congress on "Baptist Day," taking for her theme, "Evangelization in the homes of the colored people of the South." We hope to give it in whole or in part to the readers of THE JOURNAL.

HIS STORY.

"My name is Anthony Hunt. I live miles and miles away upon the Western prairie. I am a drover. There wasn't a home within sight when we moved there, my wife and I; and now we haven't many neighbors, though those we have are good ones.

"One day, about ten years ago, I went away from home to sell some fifty head of cattle—fine creatures as ever I saw. I was to buy groceries and dry goods before I came back, and above all, a doll for our youngest Dolly; she had never had a store doll of her own, only the rag babies her mother had made for her. Dolly could talk of nothing else, and went down to the very gate to call after me to 'buy a big one.'

"Nobody but a parent can understand how my mind was on that toy, and how, when the cattle were sold, the first thing I hurried off to buy was Dolly's doll. I found a large one, with eyes that would open and shut when you pulled a wire, and had it wrapped up in a paper, tucked it under my arm, while I had the parcels of calico and delaine and tea and sugar put up.

"It might have been more prudent to stay till morning but I felt anxious to get back, and eager to hear Dolly's prattle about her doll. I mounted a steady-going old horse of mine, and pretty well loaded. Night set in before I was a mile from town, and settled down, dark as pitch, while I was in the wildest bit of a road I know of. I could have felt my way through, I remembered it so well, although when the storm that had been brewing broke out and pelted the rain in torrents, I was almost five miles, or maybe

six, from home. I rode on as fast as I could.

"But all of a sudden I heard a little cry, like a child's voice. I stopped short and listened. I heard it again. I called and it answered me. I couldn't see a thing. All was dark as pitch. I got down and felt about in the grass—called again, and again I was answered.

"Then I began to wonder. I'm not timid; but I was known to be a drover, and to have money about me. It might be a trap to catch me unawares, and rob and murder me. I am not superstitious—not very; but how could a real child be out on the prairie in such a night, at such an hour? It might be more than human. The bit of a coward that hides itself in most men, showed itself to me then, and I was half inclined to run away.

"But once more I heard that cry; and said I, 'If any man's child is hereabouts, Anthony Hunt is not the man to let it die.' I searched again. At last I be-thought me of a hollow under the hill, and groped that way. Sure enough, I found a little dripping thing that moaned and sobbed as I took it in my arms. I called my horse, and the beast came to me; and I mounted and tucked the little soaked thing under my coat as well as I could, promising to take it home to mammy. It seemed tired to death, and pretty soon cried itself to sleep on my bosom.

"It had slept there for over an hour when I saw my own windows. There were lights in them, and I supposed my wife had lit them for my sake; but when I got into the door-yard, I saw something was the matter, and stood still with dread fear of heart five minutes before I could lift the latch. At last I did it and saw the room full of neighbors, and my wife amidst them weeping. When she saw me she hid her face.

"'Oh, don't tell him,' she said, 'it will kill him.'

"'What is it, neighbors?' I cried.

"And one said, 'Nothing, now, I hope; what's that in your arms?'"

"'A poor lost child,' says I. 'I found it on the road. Take it, will you? I've turned faint;' and I lifted the sleeping thing, and saw the face of *my own child*, my little Dolly!

"It was my darling, and none other, that I had picked up upon that drenched road. My little child had wandered out to meet 'daddy' and doll, while her mother was at work; and Dolly, they were lamenting as one dead. I thanked heaven on my knees, before them all.

"It is not much of a story; but I think of it often in the night, and wonder how I could bear to live now if I had not stopped when I heard the cry for help upon the road—the little baby cry, hardly louder than a squirrel's chirp.

"It is much of a story. It is a story in which the great moral of the world's redemption lies wrapped up. It is a story which translates for us the deepest meaning of the Cross. In exposing his life to danger this man restored the life that was dearest to him. 'He that loseth his life shall find it.'"

Band Department.

GIFTS.

A Christmas Programme for the Band.

(Dress the room in cedar and holly. Suspend a large golden star by an invisible wire from the centre of an arch. Draw thin bits of cotton over the tips of the holly and cedar, here and there, to represent snow. Get a small keg and cover with red cloth. Paste on one side in large white letters the word Missions.)

"All Hail the Power of Jesus Name." Sung by whole congregation. (First two verses.)

Recitation by all the Band in concert, Luke 2: 8-14.

Prayer by Pastor.

Recitation, six children, each repeating a verse, Luke 2: 15-20.

Band all together, very slowly and reverently,—“Thanks be unto God for his unspeakable gift.”

Last two verses of “All Hail.”

Band march to seats to music.

Recitation by three small children—Jesus is Born.

Jesus is born: hear the glad strain,
Angels re-echo it over the plain,
Shepherds are watching their flocks in the night,
Lo! all the world with God's glory is bright.

Mortals, your Saviour and King is now here,
See how he smiles as the children draw near,

Shall we forbid them? Nay, hear his kind voice,
Suffer the little ones, let none be lost.

Go to the homes that are darkened by sin,
Tell them of Jesus who waits to come in.
Then when the children their Saviour shall see,
The master will answer, “Ye have done it for me.” —*L. H. Amelung.*

Hark! Hymn by Band.—Tune, “What a Friend we have in Jesus.”

Do you hear them calling, calling?
Listen, children, that you may.
Do you hear the baby voices,
From the land so far away?

CHORUS.

Do you hear the loving Saviour?
Listen, children, work and pray.
If you wait, some baby voices
Will have died so far away.

Little arms to mother clinging,
Little lips of ruby hue,
Little hearts that wait for Jesus,—
Who will send Him? Why not you?

Do you know the Saviour loves them,
As He did in days of old;
Yearns to fold them in His bosom,
When they've heard the story told?

Do you hear your Jesus pleading:
“Suffer them to come to me!”
Bring, oh! bring my precious jewels,
Gather them from land and sea!”

—*Emma Osborn Cleaver.*

GIFTS TO THE KING.—(Recitation by ten boys.)

First Boy.—At Christmas-tide we thank God most of all that he sent his Son Jesus the Christ into the world that we might be saved by belief in his life and death. In return for this great gift we should return gifts and thanks to God. What shall they be and for what does God ask?

Second.—My son give me thy heart.

Thrd.—Give thyself to reading, to exhortation, to doctrine.

Fourth—Search the Scriptures.

Fifth.—Meditate upon these things, give thyself wholly to them.

Sixth.—Giving all diligence add to your faith virtue; and to virtue knowledge.

Seventh.—And to knowledge, temperance; and to temperance, patience; and to patience, godliness.

Eighth.—And to godliness, brotherly kindness; and to brotherly kindness, charity.

Ninth.—Freely ye have received, freely give.

Tenth.—Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over.

Eleventh.—The righteous showeth mercy and giveth.

Twelfth.—God loveth a cheerful giver.

First Boy.—We have come together to-day to speak of giving the best gift to the heathen millions of China—this is the Word of God. God commands us to send it to them, saying—He that hath my word let him speak my word faithfully.

Twelfth Boy.—

Go preach the blest salvation
To every sinful race,
And bid each guilty nation,
Accept the Saviour's grace;
But bear Oh, quickly bear it
Where thronging millions roam,
And bid them freely share it,
Who dwell with us at home.

Hymn.—"Tell it out among the Nations that the Lord is King."

CHINA'S MILLIONS.—(Recitation by twelve girls.)

First Girl.—Three hundred and eighty millions is so very *very* many people that we cannot even think of all of them. We girls will tell you some ways to remember China's millions.

Second.—More than *five times* as many people live in China as in the United States.

Third.—One man in every four in the whole world is a Chinaman.

Fourth.—If you want to count how many people live in China, count every *letter* in your Bible *eighty times*.

Fifth.—If all the people of China should march past us, walking so that 38 would pass every minute, day and night, it would take *nineteen* years for them all to pass.

Sixth.—*Thirty-three* thousand Chinese die every day.

Seventh.—Yes, think of it! A million people die in China every month.

Eighth.—If all the Chinese should stand as we are standing now (all joining hands) they would reach around the world more than four times.

Ninth.—(A larger girl standing in the centre of the others.)

O, Church of the living God!

Awake from thy sinful sleep!

Dost thou not hear yon awful cry,

Still sounding o'er the deep?

Is it naught that one of every four

Of all the human race

Should in China die, having never heard

The Gospel of God's grace?

Can'st thou shut thine ear to the awful sound,

The voice of thy brother's blood?

A million a month in China

Are dying without God!

Four hundred millions! Lo! I see

The long procession pass;

It takes full three and twenty years!—

Yet scarce two hours, alas,

Mine eye need gaze to count the saints

Amid that mighty host;

So few, so very few the saved,

So numberless the lost!

The *lost!* ah, does no righteous voice

Accuse us of their blood?

A million a month in China

Are dying without God!

All together sing softly.—"Over the Ocean Wave."—Whole Band join in the chorus.

Reading.—"Chinese Heathen Children."

Reading, Contrast.—"Chinese Christian Children."

(See Christmas programme sent free, with any number of Christmas collection envelopes, on application to the Woman's

Missionary Union, 9 West Lexington Street, Baltimore, Md.)

Hymn by Congregation.—"To the Work."

Recitation.—(Seven Children each with a Mission Barrel.)

(Set large mission barrel in centre of platform on a low table. Each child as he finishes his recitation steps forward and drops his barrel in the big barrel. While collectors wait upon the congregation the whole band march around the barrel and drop their mite barrels into it. Collectors return and pour in the envelopes received from the congregation. Distribute envelopes a week before hand.)

HOW THE PENNIES CAME.

First—Boy.

"I cut all the kindlings,
Hard it is to do;
But seeing piles of pennies
Made it easy too."

Second—Girl.

"I made paper lighters,
Red, and white, and blue;
Got five cents a dozen,
Sold all but a few."

Third—Boy.

"I sold nuts in plenty,
Both to young and old;
Gathered pennies quickly,
I wish they'd turn to gold!"

Fourth—Girl.

"I wash dishes, often
Make five cents a day;
Put it in my mite box
To send it far away."

Fifth—Boy.

"Sometimes I run errands
Over across the street,
I earn my mission money
Helping older feet."

Sixth—Girl.

"I sweep rooms for mamma,
And dust—when out of school,
For this she gives me pennies
For my mite box—as a rule."

Seventh—Boy.—(Turning to Band and Congregation.)

"Come children bring your barrels
And roll them in to one
To show these grown up people
What we small folks have done.

We'll ask you grown up people
To help us if you will
And see if now for China
We can this barrel fill.

For each year to you given
From our God's store of time
On Christ's-birth-night return him
A nickle or a dime.

This great big mission barrel
Has grown a monster, quite,
But give as God has blessed you
And fill it full to-night."

KEEPING WATCH.—Recitation by a girl.

Do you wish you could keep your watch
by night,

Like the shepherds of Bethlehem?
Do you wish you could see a glory-light,
As it shone in the sky for them?

Have you kept your watch in the fields
afar,

Where the heathen in darkness dwell?
Have you watched in the East for the
rising star

That shall lead to Immanuel?
Have you seen how the gospel of God's
good will

Is spreading through heathen climes?
Have you heard how they call on the
Lord until

It is sweet as the angel chimes?
I tell you the Christmas glory now
Is a thousand times more bright

Than the glory that shone so long ago
On the first glad Christmas night.
The earth shall be full of the knowledge
of God!

It is blessedly drawing near!
And peace on earth, good will to men,
Shall come with the Lord's new year.

—Lucy Wheelock.

Hymn by whole congregation—Greenland's Icy Mountains.

Dismission.

The Southern Railway Co.'s Exposition Work.

The Southern Railway has erected, doubtless, the most classical building on the exposition grounds. It is a most beautiful and symmetrical production throughout, and in its pure white daintiness resembles a gem of most brilliant appearance and

chaste design. Its gilded dome is surmounted by a heroic size female figure representing modern railway progress.

Its interior contains a bureau of information under the auspices of the passenger department, and a similar bureau under the auspices of the land and immigration department, and also contains an exhibit of rare and costly selection of the finest gems of the South.

The building is set forth as an example of the best production of the architect, Mr. Bradford L. Gilbert, and it was constructed under the supervision of the management of the Southern Railway Co.

Even more than the Pennsylvania Railroad was to the Centennial Exposition at Philadelphia, and the Illinois Central Railroad was to the World's Fair, the Southern Railway is to the Cotton States and International Exposition at Atlanta. This great system reaches Atlanta from all four points of the compass, stretching out its immense arms to the Potomac at Washington, and the Ohio River gateways at Cincinnati, Louisville, St. Louis, Memphis, Vicksburg and New Orleans, and reaching down into the interior of Florida and penetrating as a network the entire Southern States, it brings directly into the gates of Atlanta trade and travel from all quarters of the globe.

The Southern Railway being the only line of transportation entering the exposition grounds, it has undertaken to proudly assert its recognition of this great responsibility, and has provided the most ample and accommodating terminal facilities, both at Lloyd Street Station, adjoining the Markham House, and opposite the Union Depot in this city, and also at the grounds of the exposition itself.

The Southern Railway has arranged a system of quick train service between the city and the grounds such as the South has never before witnessed. These trains are arranged so as to be run within three minutes of each other, and afford a total carrying capacity of 20,000 an hour in each direction, or a total movement in one hour of 40,000 people, should necessities require.

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